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General Editor
Prof. Sagarmal Jain

BIOLOGY IN JAINA TREATISE ON REALS

Dr. N. L. JAIN

Pārśvanātha Vidyāpīṭha, Varanasi
Śri Digambar Jain Samāj, Chennai

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General Editor
Dr. Sagarmal Jain

BIOLOGY IN JAINA TREATISE ON REALS

(BIOLOGY IN TATTVĀRTHA-SŪTRA)

ENGLISH TRANSLATION WITH NOTES ON CHAPTER TWO
OF
TATTVĀRTHA-RĀJAVĀRTIKA OF AKALAṄKA
(ROYAL SEMI- APHORISMIC EXPLANATORY ON REALS)
ON
TATTVĀRTHA-SŪTRA
(TREATISE ON REALS)
BY
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Biology in Jaina Treatise on Reals
(English Translation of Second Chapter of Rājavārtika Explanatory on Tattvārthasūtra with Supplementary Notes)

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Dedicated

To

My parents

and

Mrs. Kshama Jain,(better half)

and

The Armstrongs (sons)

and

My Teachers and Monks

who internally encouraged

and

externally enraged me

for completion of this work.

N.L. Jain

Publisher's Note

"Biology in Treatise on Reals" is the English translation of the second chapter of Tattvārtha-Rājavārtika,an exhaustive explanatory by Bhaṭṭa Akalaṅka (720-780 AD) on the first Saṁskṛta Jaina aphorismic sacred text Tattavārtha Sūtra of Umāsvāmi (-ti) of 3rd cent. AD. describing the Jaina tenets in systematic way. This chapter deals with the concepts about the first of the postulated seven reals- the living being which forms the base of this worldly life and also of the goal of salvation. It deals with twelve major issues related with the living being. It defines the living beings and classifies them on various bases like senses, mind, karmic mobileness etc. It also deals with trans-migratory motion, birth, birthplace, bodies, gender, volitions and death of the living beings. These contents are not only historically important but they still hold good to a large extent. The current science has only supplemented most of them.

In the days of global promotion of Jaina system, it is necessary to translate the original and commentary texts in English. Advancing the efforts of many other 20th century scholors, Dr. N. L. Jain has not only translated the original text in question-answer type as far as possible, but he has also presented its critical evaluation on the basis of other commentaries available and current scientific facts related with different topics. He has worked on this project under History of Science division of INSA, New Delhi, and the book is being published with their permission. We are thankful to both, the Academy and Dr. N. L. Jain.

We are vary thankful to Shri Digambara Jaina Samaj, Chennai, India for sponsoring and entrusting this work to us as a joint publication.

We are also thankful to Dr. N. L. Jain who produced such a nice and timely work. We have published his books on *'Scientific Contents in Prākṛta Canons'* and *'Jaina Karmology'* earlier, which have been well recieved by the scholarly world. We hope this work will also the welcomed by the scholars and researchers of Jainology here and abroad.

We are very thankful to Dr. Sagarmal Jain, Director Emeritus and Dr. S. P. Pandey, Administrative Officer of Pārśvanāth Vidyāpīṭhā for their commendable decision to publish this work. We are also thankful to Dr. Vijaya Kumar Jain for seeing it through the press. Our thanks are also due to Smart Processings, Rewa and Vardhaman Mudranalaya, Varanasi for beautiful composing and excellent printing.

B.N. Jain
Secretary,
Pārśvanāth Vidyāpīṭha

Biology in Jaina Treatise on Reals

Acknowledgements

It has been my desire for long to place before the wider world of scholars and general readers some important Jaina texts through English which could give a little deeper understanding of Jinistic concepts through logically amenable methodology. Nothing could be a better text than the explanatory of "Tattvārtha Rājavārtika" forming an exhaustive commentary on the first Sanskṛta aphorismic sacred text called 'Tattvārtha Sūtra' (Aphorismic Treatise on Reals) of Ācārya Umāsvāti (-mi) of third century A.D. by the eighth century Akalanka-a shining star in the galaxy of Jaina scholars of not only his time but of all times. It was fortunate that the INSA approved my proposal to move in this direction in stages. I have worked sincerely on the first stage of this translation work of chapters 2 and 5 of the text dealing with physical and biological sciences in the field of Jainology by technique of question-answer-type with supposed to be very common terminology . I do not know how far I have been successful in my endeavour. But I have tried to be faithful to the text. Still there might be slips of conceptual or linguistic nature due to my ignorance in the complexity of topics. I hope for suggestions for correcting or improving this and the later stages of the work from the wider readership.

I take this opportunity to acknowledge my grateful thanks for the following persons and institutions who have been helpful to me in different ways and at different stages of this uphill task. I do hope for their affection in my future literary adventures too :

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N.L. Jain

STANDARD TRANSLITERATION

अ	a	ए	e	क्	k	च्	c		
आ	ā	ऐ	ai	ख्	kh	छ्	ch		
इ	i	ओ	o	ग्	g	ज्	j		
ई	ī	औ	au	घ्	gh	झ्	jh		
उ	u	अं	am	ङ्	ṅ	ञ	ñ		
ऊ	ū	क्ष	kṣ	त्र	tr	ज्ञ	jñ		
ट्	ṭ	त्	t	प्	p	य्	y	ऋ	ṛ
ठ्	ṭh	थ्	th	फ्	ph	र्	r	लृ	lṛ
ड्	ḍ	द	d	ब्	b	ल	l	स्	s
ढ्	ḍh	ध्	dh	भ्	bh	व्	v	श्	ś
ण्	ṇ	न्	n	म्	m	ह	h	ष्	ṣ

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Biology in Jaina Treatise on Reals

Prologue

The Buddhist texts like Mahāvaṁśa mention that Jaina temples and monk-houses existed as far as Srilanka even in the fourth century B.C. indicating the fact that the undivided Nirgrantha religion reached South India and Tamil country through the Nirgrantha Cāraṇa monks of Bengal and Orissa of pre-Mauryan period. The earliest Tamil literature of pre-Christian and early post-Christian era-Tholkappium, Thirukkural, and Śilappadikāram are said to be composed by Jaina authors. The presence of Jaina temples and sanctions of grants to them in areas of early Cola, Pandya and Cera indicate popularity of Jainism in south (specially Kāñci, Madura, etc.). It remained so even in the days of Yuan Chwang of seventh century AD up to the period of Mahendravarman-I. Dr. Chatterjee feels that Jainism spread in Karnataka through Tamil and Andhra area. Its influence began declining in this area due to Śaivism and regal persecution of the Jainas. However, inscriptions and epigraphs indicate that some rulers still offered grants for Jaina temples and monasteries even in sixteenth century. Thus, the torch of Jainism has been continuously burning in Tamil country and now we have a number of temples, pilgrimmage places, research institutions and university departments through the thriving business of the community in all parts of south. The government has also been liberal in promoting the Jaina cause.

The promotion of Jainology through royal patronage and literature has been an important aspect in this area. Many Jaina scholarly saints including Kundakunda are mentioned in inscriptions of different periods. Since the British period, the scholars turned to produce/translate Jaina literature in English. Prof. A. Cakravarti (1880-1960) translated Kundakunda's works along with many other original books and essays. Prof. S. A. Jain translated *Sarvārthasiddhi* commentary on TS in late fifties. Dr. A. N. Upadhye followed suit. Dr. Padmarajaiya worked for Ph.D. in Oxford in U.K. A good amount of research work on Jainology is also being done by southern scholars. Of course, it is not only the scholars of south, but also the scholars of north participated in globalising Jaina literature through English. Shri J. L. Jaini, C. R. Jain, Br. Shital Prasadji, Kamta Prasad Jain, A. P. Jain, Dr. Jyoti Prakash Jain and others have done good work in translating many primary Jaina texts of Prākṛta and writing many original books and pamphlets. It is in this literary tradition of south and north that Dr. N. L. Jain, a noted scholar with 10 books, 120 papers and many journeys abroad to his credit, has also thought of active participation. He has blessings from many noted Jaina monks in his objective. That is why, he has translated *Dhavalā* part-1 and *Rājavārtika* chapter 2, 5 and 8 which are gradually being published by institutions like P.C. Shastri Foundation and Pārśvanātha Vidyāpīṭha. The Digambar Jaina Samaj, Chennai is pleased to encourage the efforts of Dr. N.L. Jain by sponsoring the publication of this

second chapter entitled *'Biology in Jaina Treatise on Reals'.* We hope Dr. Jain would complete the translation of all the remaining chapters and we will try to encourage him as far as possible.

Tattvārtha-sūtra stands at the crest of Jaina Saṁskṛta literature for learning Jainology as whole in a systematic way. This text is taken as sacred and its recital is said to earn auspicity. The Digambaras have high regard for it. The scholarly popularity of this book can be judged by the large number of commentaries of various forms on it during different periods and in different languages. The commentaries elaborate the topics of text logically and comparatively. They form the intellectual side of Jaina Doctrines. However, as they belong to different periods, they contain many points which help to guess the history of development of thoughts on physical and spiritual aspects. Out of these commentaries, *Rājavārtika* of Akalaṅka (720-780 A.D.) has been accepted as the best by scholars all over the world. It was desirable to present it in english for long. We are told that Dr. Jain felt for this need during his meeting with many foreign scholars while he was abroad. It is pleasure to learn that INSA approved his project in this direction to translate two chapters, one on Biology and the other on Physical sciences. The INSA has not only approved the translation but has also permitted for publication.

The Digambar Jaina Samaj, Chennai is very much thankful to the Indian National Science Academy, New Delhi for approving and permission to publish this monograph and to Dr. N. L. Jain for offering us an opportunity to share a token contribution towards Jinistic promotion through publication of this work. Also, we are thankful to Pārśvanātha Vidyāpīṭha, Varanasi for jointly undertaking printing and publication of this monograph.

Mahendra Jain
Secretary
Digambar Jaina Samaj,
Chennai

Mahendra Jain
President
Digambar Jaina Samaj,
Chennai

INTRODUCTION

Historically, culturally, philosophico-literarily, archeologically and commercially, the Jainas form a very important community in India despite its non-significant percentage (1.0%) in her population. They belong to a complete system of life style. They have their (i) torch-bearers (ii) sacred literature and (iii) worship-centers, now spread over all parts of the world. They follow the proto-historic religion of the East under strivers or ascetic tradition. Their primary literature is in a form of Prākṛta language consisting of mixture of 18 major languages and 700 dialects spoken by the general public of the times. But when Sanskṛta came into prominence, they had their sacred literature written in this language too. A tradition of composing sacred texts in aphorismic form (aphorisms are short and concise technical sentences with deeper meaning which, generally, are not clear without a good explanatory) had developed in Indian philosophical systems during the period between early pre-Christian to early post-Christian centuries. This is evidenced by the aphorismic texts of Sankhya, Yoga, Nyaya, Vedanta and Vaiśeṣika systems composed during the above period. The Jainas also did follow the pattern. Their 'Tattvārtha Sūtra' (Aphorismic Treatise on Reals) supposed to be composed in northern India by Umāsvāmi (-ti) is the first and most important sacred text in aphorismic Sanskṛta respected not only by all the sections of the Jainas but also by the scholars of different systems for its authenticated and systematic presentation of Jaina tenets. It seems this Jainian text is the culmination of the period of aphorismic sacred texts.

The text contains the essence of Jaina religion and philosophy in a systematic way through all of its important aspects- physical as well as spiritual- not so compositely detailed earlier. However, it aims primarily at dealing with seven spiritual reals leading the worldly living to attainment of ultimate happiness or salvation. That is why, it is also called as 'Mokṣa Śāstra' (Treatise on Salvation). The 'Tattv ārtha-adhigama' (Treatise on Reals) is another name for this text. Many English translators have expressed these titles in different way but the title of 'Aphorismic Treatise on Reals' is preferred here as it gives an idea about the literary nature and contents of the whole text. It has the same place among the Jainas as the Gita for Hindus, Qoran for Muslims, Bible for Christians, Guru Grantha ·Sahib for Sikhs and Avesta for Parsees. It is more popular among the D-section of the Jainas as indicated by the comparatively large number of Digambara commentaries in the ratio of roughly 3:1. Its reading and recital has been prescribed to be spiritually upgrading and physically purifying.

Currently, this text is found in two versions : the D-version (Digambara, Skyclad) and the S-version (Svetambara, White-clad). Basically, it seems to be a pre-schismic text. That is why, many scholars have tried to trace the origins of these versions with specific perspective, but lack of historical records and plurality of contradictory contents and evidences have not clarified the point. However, it is surmised that these versions would have originated within about 100-200 years of its composition when the Jainas are said to have clearly developed into two sections (S and D). Dr. Sagarmal seems to be reasonable to suggest that the Digambara Pujyapada did not modify the original version to suit sky-cladist concepts. It must be Yapaniyas who might have done it and he had adopted it. This view contradicts an earlier view. Nevertheless, each version has been very popular among the saints, scholars and votaries. This can be judged by the fact that many short and long commentaries and explanatories on (and translations of) each version have been appearing from time to time - first in Sanskṛta and then in regional languages and now in German, English and Japanese too. It is also pleasing to note that while the noted Śvetambara saint Yaśovijay Gaṇi wrote a commentary on D-version, the Digambara Pt. Khubchand Shastri translated the S-version with autocommentary in Hindi. This is another proof for its popularity in both the sections. It is also a high credit for the text that International Sacred Literature Trust (ISLT), London, has published its international English translation (entitled 'That Which Is', Tr. N. M. Tatia et al.) in 1994 implying its worldwide importance among the basic religious literatures of the world.

Period of Composition

Despite varied opinions, it is safe to presume that the text has been composed sometimes after 683 years of Mahavira's salvation. Due to some discrepancies found in many historic traditions of the Jainas, the concensus is now being built up for modifying the earlier accepted date of his salvation from 527 B.C. to 468 B.C. (i.e. 60 years later than assumed). Accordingly, the earliest date of the composition of this text will be sometimes after (683-468) 215 A.D. (i.e. in the third century A.D. in contrast to previously accepted 156 A.D.). Recently, Dhaky and Jain have suggested that the most probable date of the author of this text should be lying between early to late third century A.D. This date is in contrast with many earlier scholars advocating for the second century A.D. But it seems reasonably acceptable on many scores. The variable textual or tabletal lineages create an impression of their being hearsays and not of very reliable character catalysing for their critical examination to serve as reliable evidence.

This has been the period when most of the aphorismic texts of other systems had already been composed. This fact must have encouraged the

scholarly Jaina seers like Umāsvāti to compose a Jaina text on similar lines. Secondly, this has been also the period when the ethical and philosophical concepts of the Jainas were under experimental and mental scrutinisation stage. There were differing and varied alternative opinions and most of the concepts were in colloidal state requiring logical crystallisation. The scholars point out that every thought and concept passes through a historical process of its development. Besides, this was also a period when the Nirgrantha (knot-less) church (this was the earlier name of Jaina Church) was undivided though schismic nucleation might have taken place much earlier. The author Umāsvāti must be given credit to have been born during such a critical period of Jaina Church to crystallise and systematise the Jaina pathways and establish scholarly excellence in tune with the times of the middle of the third century A.D.

The Aphorist Author

The spiritualist Jainas of pre- and early post-Christian era were mostly anonymous about their compositions. They adopted this tradition on many counts such as (i) extreme faith in the Jinas and their omniscience (ii) virtually tri-timal validity of their sermons of Jaina faith and (iii) compiler or faithful follower concept about their compositions for their credibility. That is why, there have always been discussions about their authorship and composition period. This has been a general trend even upto tenth century. Of course, some authors have a short mention of their parentage and/or teacher-taught lineage without any details. This historical disregard has been responsible to contribute to many debatable and as yet unresolved issues to evaluate Jinistic contribution in the literary and philosophical fields properly. The Tattvārtha Sūtra is no exception to this trend, specially its D-version. Moreover, the prominence of the above trend in the early compositions casts doubt about the period of Vācaka Umāsvāti. One has to convince how could his details be taken as exception in the matter ?

Despite this, many scholars have academically attempted about the issue of the authorship of this first Jaina Sanskṛta text. It is agreed that Ācārya Umāsvāti is the author of the text (of course, with different titles of identification). However, his personal identity is still under discussion by the scholars. The author is described with two titles- (i) Gṛddhapiccha and (ii) Vācaka. The scholarly discussion on this point is based on the following grounds:

(a) Different pontifical and elders' lineage records of varying periods.

(b) Many inscriptional records of Śravanvelgola, Hansi, Humcha etc.

(c) The mention of author in literary commentaries by the commentators like Vidyananda, Siddhasena, Haribhadra, Vadiraja and in other texts of different authors like Virasena.

(d) Contents and conceptual development.

The pontifical and teacher-taught lineages are different in the two Jaina traditions. There is not only difference in lineage of 683-year period of Mahavira's post-salvation but the lineages of post-683 year are still more complex. Though some of these lineages contain the name of Umâsvâti, but they can not form the sole basis for any definite conclusion either about the author or his period. A range of period, however, could be guessed about him. The early lineages of S-version do not have the name of Umāsvā ti. However, their lineages of 12th century onwards do have his name approximating Vācaka's period as 660 A.D.

All the inscriptions quoted by the Digambaras, generally, belong to a very late period (11-13th century A.D.). They indicate that Gṛaddhapiccha Umāsvâmi (-ti) was the author of the text but nothing about his biography or period. The period of inscriptions is the period when things got settled with respect to versional traditions and perspective. They cannot be very much relied upon the authorship issue. However, they may add a supporting factor alongwith other points.

There is mention of the aphoristic author neither in the D-version of the text nor in its first two important commentaries composed approximately between 450-780 A.D. However, some later scholars mention the author as Gṛaddhapiccha modified afterwards as Umāsvâmi in inscriptions and Kannada commentary as above in 12-13th century. Since then, the D-version has G. Umā svāti as the aphorist. The earliest commentary of Pujyapada on this text fixes his latest date also to be somewhat 100-200 years prior to him (i.e. 250-350 A.D.).

The Digambaras do not accept Umâsvâti with the title of 'Vācaka' as the aphorist as the Śvetāmbaras postulate on grounds of the panegyric in the autocommentary and other later commentaries of seventh and eighth centuries of their version. They feel the versional identity in these titles.They also express surprise about non-mention of the aphorist in early commentaries of the D-version. This leads to surmise that Digambara scholars might not have accepted him as a member of purely their lineage because of many of his aphorismic contents not tallying with the concepts of the current D-version. Dr.S.M.Jain has indicated that this type of non-difference about the lineages has been in many cases. However, he points out many contents not tallying even with the concepts of S-version in the text.

The scholars have mentioned that the following aphorismic concepts do not tally with the D-contentions:

(i) Preferential three-fold path of salvation in place of traditional five-fold one in 1.1.

(ii) The possibility of eleven afflictions in the omniscients (9.11).

(iii) There is mention of twelve classes of heavenly celestials in 4.3 in place of the traditional 16 in 4.19.
(iv) The separate mention of time as a reality in 5.39 (and 5.22) indicating its disputed character despite the postulate of six realities. (of course, this indicates the boldness of the author to move on to definiteness).
(v) The definition of 'spotted saints' (Vakuśa) in 9.46 (TRV, P.636). connotes 'few clothism' also as one of the forms of 'sky-cladism' or 'knot-lessism'.
(vi) The definition of 'possession' (Parigraha) in terms of attachmental volition rather than physical possessions in 7.17 indicates virtual non-acceptance of non-possession as the essential restraint-promoting means.
(vii) The mention of five causes of karmic influx and bondage as against two to six mentioned in many Digambara texts.
(viii) The scholars point out many more cases with reference to the statements in the autocommentary.

Some other scholars have indicated the following concepts not tallying with the S-contentions :
(i) The same point as in (i) above.
(ii) The concept of seven-fold spirituality-based reals in 1.4 in place of nine or eleven indicated in many canons.
(iii-v). The difference in the number of disquisition doors (8 in place of 9, 1.8), Laukantika celestials (8 in place of 9, 4.24) and causes of influx of physique-making karma of ford-builder-ness (16 in place of 20, 6.24).
(vi) The life-span of Laukantika celestials is not in tune with Bhagavati (6.5).
(vii) Discrepant descriptions about minor vows of householders in chapter VII and the number of ascetic model stages (Pratimas).
(viii) Mention of five completions in 8.12 in place of six by tradition.
(ix). The inclusion of 'nakedness' (Nagnya) in afflictions in 9.9 and 9.15.
(x). There is also difference between the statements about the maximum acquirement of vocable knowledge by the first two types of knotless ascetics in the canons and the autocommentary (9.48).
(xi). The description in autocommentaries of 2.17, 3.3, 3.9. 3.15, 4.26, 4.42 and 9.6 have also been shown to be canonically contradictory even by Siddhasena like 6.24, 9.17 and others.

In addition, many authors have referred to many more perceptual differences, shortening, lengthening or elimination of many aphorisms and their different meanings in S and D-version texts. This is a decisive factor for the better assessment of the authorship issue.

Thus, this aphorismic text seems to contain many concepts contradictory to the tenets of both the versions.On versional analysis, the comparatively lesser number of contradictions with D-version (8 against

12) leads to favour it more in this tradition. The clarification of Jain on many points going contrary to S-version are not very reassuring as they prove the preferential opinion of the aphorist rather than the colloidal canonical descriptions. These canonical statements indicate the developing trend of concepts in different periods crystallised by the bold Umāsvāti. Academically, this developmental process may be analysable, but this trend has a point towards the total validity of canonical contents on the basis of Jinas' meanings and scripture-proficient wordings for the common man. .

However, the above bothway conceptual contradictions lead to conclude that the aphorist was not adapted to either of the major sects prevailing today as has been contended by many scholars of mid-twentieth century. He could also not be 'Vācaka' - titled. The lineages of S-version hold to have him round about 660 A.D. One, therefore, can safely presume that only Umāsvāti or Umâsvāmi was the author of Tattvārtha Sūtra without any title. It is the titles which have created the problem of authorship to be discussed later. How could he, otherwise, make the above type of statements ? However, if he was neither of these two lineages, which lineage he belonged to ?

There are three possible contentions on the issue. Some Digambara scholars hold the view that he belonged to the Yapaniya sect (a compromise sect in early Christian centuries) because the tabletted lineages of current sects do not contain his name upto quite a later date and also these are of questionable nature on many counts, However, this view does not seem to be correct as Dr. Jain suggests because of his different lineages involving different opinions regarding certain postulates. The aphorist, thus, seems to be a pre-Yapaniyan and pre-Digambara-Śvetambara lineage.

There has been an opinion based on variable later lineages among the Digambaras that the aphorist was not only a prominent member of Mula-Sangha of Kundakunda lineage but he was his direct or indirect successor also. However, this also does not seem to be correct as he has not advocated idealism over realism so ferrociously when one looks deeper into the literature composed by both of them. There are many points of contrast which indicate independent intellectualism of this aphorist. He has given his own version on the major issues. This is the main reason for the popularity and the following he received by later seers. How a direct or indirrect disciple could improve concepts over his traditional colloidal teacher sermonising for unquestionable right faith ? Some contrasting points may be noted here:

(i) A clearcut upholding of 3-fold 3-gemal path for religiosity and salvation out of 3-5-fold paths mentioned by Kundakunda in his texts.

(ii) Initiation of the concept of organs of valid cognition (pramânās) by eqating knowledge with its organs.

(iii) A clearcut upholding of seven reals on spiritual basis instead of nine (or more).

(iv) He defines right faith as belief in the seven reals or six realities (of physical world) in contrast with Kundakunda's definition involving belief in (a) scriptures (b) the Attained alongwith (c) reals and realities which seems to be a development over the aphorist.

(v) His order of seven spiritual reals stands better reasoning.

(vi) The name and order of twelve reflections is different from Kundakunda.

(vii) The aphorist showed indifference over the monistic concept of idealism versus realism.

(viii). The aphorist kept mum over the concept of eleven model stages of the householders.

(ix). He excluded holy death from the list of the twelve minor vows for the householders. His order and classification is also more logical.

(x-xi). He does neither have any discussion on the concepts of 14 spiritual stages (though he mentions some of them with reference to meditation) nor 14 investigational disquistitons.

(xii). In contrast to many disquisition doors for aspectwise studies,he mentions only 6 or 8 (or 12 if four positings are also included) of them.

A third and presumably more reasonable opinition, thus, seems to emerge that the aphorist was a prominent figure living in a period prior to clearcut schismisation as pointed out earlier. He started an era of logical thinking which has been the basis for Jinistic conceptualisation.This translator concurs with this view and hopes the coming generation of the scholars will approve it.

Biography of the Aphorist - Umāsvāti/ Umāsvāmi

There is not much details available about the biography of this noted aphorist who followed the anonymistic trend of his own time. That is why, even a recent scholar raised a point whether the aphorist was a female. However, most scholars take him as a male and a scholarly saint. Two versions about his life-sketch are available and, therefore, there are two names of the aphorist as pointed out earlier. On this basis, some contended them as representing two persons. However, it is reasonable to presume that as Umāsvā ti is a common factor in the two names, the aphorist must be a single person by this name attached with different titles after schismic mentality developed.It is due to this that his biography is also marked with confusing details.

The D-version gives some inkling about his whole life without any details of his area of birth, parentage, lineage and literary compositions. In contrast, the S-version gives the later details without indication of his whole life sketch. If one assumes that the aphorist was a single person and a pre-schismic identity , his life-sketch could be reasonably compiled by inclusion of all the

available details in both the versions. This will lead us to the following biography of the aphorist, though it may not be to the liking of many earlier or modern scholars advocating either the separate identity or lineage of the aphorist.

The aphorist was born in a noted Brahmin family during a period sometimes 683 years after the salvation of Mahavira (It is now 468 B.C. hence 683-468=215 A.D.). His parents were Vātsi 'Umā' (mother) and 'Svāti' (father) leading to his name as Umāsvāti. (This may be a southern tradition which indicates his Digambara origin ?) However, the autocommentary panegyric mentions him to be born in the city of 'Nyagrodhika' (whose identification seems to be difficult). However, recently, Dr. Jain has identified this place with Nagod in Satna district of Madhya Pradesh in the vicinity of which origination of shortlived 'Uccanāgara' (Ucehara city) lineage could be traced at least scholarly.The Digambaras take him to belong to the Nandi order. He received education under a Brahmin teacher named 'Mūla'. What led to his Jinistic initiation, is not known but it is a said that he got initiated at the age of 19 by the striver tradition saint Ghoṣanandi. He became proficient in (I) pre-canonical tradition and scriptures (ii) Sanskṛta language and grammar and (iii) the prevalent major non-Jaina philosophical systems. His scholarship is qualified with the terms 'pre-canon proficient' and 'scripture-proficient' These titles.indicate only his deep scholarship rather than their literal meanings as the pre-canons were lost to memory and canonical scriptures were traditionally oral by his time. He became pontif of his lineage at the age of 44 and continued this position creditably until his death at the age of 84 as per J.L. Jaini. Thus, the reasonable period of the aphorist is 215-299 A.D. reasonably a third century aphorist. He had an able disciple named Balāka-piccha and grand - disciple named as Guṇanandi.

He composed the 'Tattvārtha-Sūtra' at Kusumpur (current Patna, Bihar) or Ūrjayanta (Girnar, Gujrat - in those times in southern side) at the request of a righteous votary for the benefit of human kind. This he might have done at a mature age of roughly 50 Years, i.e. in later half of the third century A.D. (The composition of autocommentary and at least 'Praśama-rati-prakaraṇ a' is also ascribed to him under debate from one side). It is pleasing to learn that there is at least one author from the north (?) on whom Digambaras stake their claim as most of the early Digambara seers and authors belong to the south. He also seems to belong to the South rather than north. Ācārya Virasena mentions southern and northern postulates on many occasions indicating differences of opinion on many issues between the two. However, Tattvārtha Sūtra is a highly systematic text as above and prior to these contentions.

Looking from the current trends of biography, the above sketch seems to be quite incomplete as there are no details about his work and activities

during such a long life-span. Nevertheless, we can have a respectful idea about the aphorist from what we have in different sources.

The Tattvārtha Sūtra (Aphorismic Treatise on Reals) : Text and Contents

The scholars have pointed out that the Tattvārtha Sūtra is the crowning achievement for systematically summarising the concepts and issues related to the Jaina philosophy, ethics, logic and mythology. It is a monumental work of Umāsvāti. It has developed and described the contents in a coordinated way and created a landmark in the history of Jaina Church by initiating many new and better-presented issues of contemporary importance like (i) the precise formulation of three-fold path of salvation (ii) seven-fold spiritual reals involving the five noble truths (iii) definition of living in volitional terms and consciousness (iv) Karma theory (v) six-fold realities of physical world (vi) concepts of standpoints and organs of valid cognitions (vii) disquisitional methodology of objective studies (viii) primary and secondary aspectology of objective description (ix) canonical ethical codes for the laity and ascetics (x) cosmology and (xi) mythology. Not only this, he has reversed the canonical order of many triads like (i) Gem-triad, (ii) Activity-triad, (iii) Passional process-triad, (iv) Tetrad of bondage and (v) Pentad of senses. This reversal has not been discussed by the commentators. It could be presumed that the canonical period was the period of intellectualism and the period of devotionalism was coming up in Umāsvāti period. Hence, he reversed their order, in most cases, to promote devotional path. This reversal may represent the historical development of thought process, scientificity or different (north and south) traditions. This point also supports the boldness and independent thinking of Umāsvāti.

If we overlook the versional approaches, we can easily point out that the contents of this aphorismic text have not only been drawn from the existing sacred Jaina literature but they are also indicative of an intelligent attempt creditably followed by the majority of the latter Jaina seers. Umāsvāti has drawn his contental treatment not only from the Digambara texts like Ṣat-khandā gama, Kaṣāyapāhuda, Mūlācāra and Bhagavati-Ārādhanā etc. (Some scholars have doubted about the existence of these texts in the period of Umāsvāti, but it seems they need reconsideration of their views), but he has also drawn from the traditional primary and secondary canons under oral transmission before the second or third councils at Mathura and Balabhi. He has also drawn many of his aphorisms on the basis of the existent texts of other philosophical systems as pointed out by Panditji. However, on serious reading, it does not look sound that the contents are drawn heavily on the basis of Kundakunda compositions as there are many basic points where both differ heavily as shown under the section 'the Aphorist Author' earlier.

This text contains 357 aphorisms in D-version and 344 in the S-version spread over ten chapters as shown below with summarised contents :

Chapter	No. Of Aphorisms		Major contents
	D-version	S-version	
1.	33	35	Right faith and knowledge, methods of objective studies and acquiring knowledge, standpoints, organs of valid cognitions.
2.	53	52	Living in general, Biology, classification, transmigration, anatomy,birth, bodies, physiology, physics, sexes, death.
3.	39	18	Hellish, human and animal world, geography, geology, mythology.
4.	42	53	Celestial world, astrology, mythology.
5.	42	44	World of non-living, physics, chemistry, biology.
6.	27	26	Ethics, influx of karmas, psychology, mind-matter effect.
7.	39	34	Auspicious karmic influx, conduct of laity, right conduct.
8.	26	26	Theory of Karma and karmic bondage (psychology and ethics).
9.	47	49	Karmic stoppage and shredding, asceticism, meditation, ethics.
10.	9	7	Liberation.

The numerical difference in the aphorisms of the two versions is due to the fact that there are many additions, deletions and conjunctions in different places. Besides, there are many aphorisms which have different forms of renderings in part. P. C. Shastri has referred 59 such noticeable variations in the two versions representing about 17 % of the total aphorisms.

The question of original version of the text has been discussed by many scholars opining in their schismic favour. If it is agreed that the text was composed sufficiently prior to schismic origin, none of the two current versions should be taken as original as they seem to be heavily tinged with versional preferences. That is why, there is difference upto 17% as above in the two

versions. It seems the original text must have been different from the currently available two versions. Each schism adapted to its own advantage to the maximum in their commentaries. The many anomalies found in the commentaries with respect to specific schismic points also support this point.

The Digambaras are said to be more conservative and traditional and, therefore, older in comparison to the progressive and liberal schisms. It is said that mythology and rituals precede religious systems. The inclusion of large amount of mythology in D-version indicates this to be more in tune with the original text.

Ācārya Umāsvāti seems to be the original author without any cognomen or title. Looking to the importance of the text, each schism later wanted to adapt him. Each adapted him with his own specific title, he became Gṛddhapiccha for Digambaras and Vācaka for Svetambaras in due course.

It is seen that the major contents involving the spiritual and physical sciences in this text cover the early stage of many branches of learning of current age. The contents have been summarised by many scholars in short and long form. They could be summarised in a condensed form representing the basic themes, such as:

(i) Philosophy, physical sciences and metaphysics: chapters 1, 2, 5, 8
(ii) Mythology and cosmology : chapters 3, 4
(iii) Ethics for laity and monks : chapters 6, 7, 9, 10

J.L. Jaini has analysed the chapterwise contents in terms of groups of aphorism indicating the scopes of the subjects in modern terminology in his english translation of this text. This is the most elaborate summarisation and the reader is referred to his book.

Commentaries on Tattvārtha-Sūtra

As pointed out earlier, the popularity of this text could be judged from the large number of commentaries covering a period beginning from fifth century A.D. to to-date. They are in different languages including even German and English. The JSK mentions 14 D + 3 S commentaries (Tīkās) and explanatories (Vārtikas) upto 16th century A.D. A large number has appeared since then in different languages like Hindi, Gujrati etc. along with many translations of the original text. The commentaries in Sanskṛta are the most important of them. They give us an idea of logical, philosophical or conceptual development in their respective periods. They, thus, have literary as well as historical value. However, it is most surprising that almost all the early D-commentaries originate from the south and S-commentaries from the north (This point seems to favour the two versions by two different authors. However, 83% similarity overrules this point). The main available commentaries (and translations) are mentioned below with their approximate

period-range collected from various sources along with infomations about the recent research trends and revival of the composition of aphorismic texts.

S. No.	Commentaries	Author	Area	Period-range. A.D.
(a)	**Digambara**			
1.	Basic Text	Umāsvāti	North/South	215-299/ 156-240
2.	Sarvārtha-siddhi	Pūjyapāda	Karnataka	450-530
3.	Tattvārtha Rājvārtika	Akalanka	South	720-780
4.	Tattvārtha Ślokavārtika	Vidyananda	Karnataka	775-840
5.	Tattvārtha Vṛtti	Abhayanandi	-	11th Cen.
6.	Tattvārtha Sū tra-Vṛtti (Kannada)	Balchand Muni	Karnataka	13th Cen.
7.	Tattvārtha-sukh-abodhinī	Bhaskarnandi	Karnataka	1300-1400
8.	Tattvārtha Vṛtti	Śrutasagar Suri	Gujrat	1442-1528
9.	Commentary (D-version)	Yaśovijaya Gaṇi	Gujrat	1638-1688
(b)	**Śvetambara**			
10.	Tattvārtha - adhigama Bhāsya	Vācaka Umāsvāti	North	As in 1 above (assumed to be later)
11.	Tattvārtha Bhāsya Vṛtti	Siddhasena	Gujrat/Rajasthan	675-750
12.	Tattvārtha Bhāsya Vṛtti	Haribhadra	Rajasthan/Gujrat	700-770
(c)	**English Commentaries and Translations**			
13.	English Translation, Main Text (D)	J.L. Jaini	North	1920
14.	English Translation, Main Text (D)	C.R. Jain	North	1930
15.	Reality (Eng.Tr.of a-2 above)	S.A. Jain	south	1960
16.	English Translation, S-	K.K. Dixit	Gujrat	1970-74

	version			
17.	That Which is	N.M. Tatia et al.	Rajasthan	1994
18.	German Translation, basic text	H. Jacobi	Germany	Later half of 19th century
19.	Japanese Translation,	-	Japan	Early 20th Century

(d) Translations/Commentaries in other languages.

20. Hindi translations by P.C. Shastri, K.C. Shastri, Acarya Jnansagarji, Kanaknandiji etc.

21. Gujrati translation by Pt. Sukhlalji (Hindi translation also).

22. Many other translations in different Indian languages. (It is not possible to list all of them).

(e) Researches on the Basic Text.

23. The text has also attracted the attention of current research scholars and as many as ten theses have been submitted on various aspects of the text along with comparative studies on its commentaries upto 1996.

(f) Revival of Aphorismic Texts.

23. The aphorismic tradition of sacred texts has now been revived by Ganadhipati Tulsiji through his twentieth century composition of a ten chaptered aphorismic book 'Jaina Siddhant Dipika' translated into English entitled as 'Illustrator of Jaina Tenets' containing basic Jaina concepts with modernising trend and eliminating much of the ancient mythology.

It is observed that the D-explanatories/commentaries are mostly based on S.S. of Pujyapada while S-commentaries are based on the so- called autocommentary. The D-commentaries have three forms - (i) prose (ii) semi-aphorismic prose and (iii) verse which are represented by Nos. (i) 2, 5-9 (ii) 3 and 4 respectively. In fact, No. 3 and 4 have also autocommentaries on the semi-aphorisms and verses. In contrast, the S-commentaries are in prose form only. This translator concurs with Panditji that the D-commentaries no. 3 and 4 are highly philosophical and advanced in comparison to the S-commentaries. In contrast to the opinions of some scholars, it can be easily pointed out that if there appears simplicity in elaboration and style in the S-autocommentary, it is also there in SS in many cases. Of course, it must be admitted that while the Vā caka was a cononist, Pūjyapāda was grammarian and logician also as is reflected in his SS. This point cannot, therefore, be a sufficient ground to prove the earlier or later period of the two, Secondly, if non-composition of commentaries for longer periods (i.e. about 700 years in case of Kundakunda texts) could be a logic for dating an author, the Vācaka will also appear to be in the same category (Siddhasena commentary being about 400 years later) and his date

could also be about 6th century i.e. about 100 years earlier than Siddhasena. This leads to an approximate contemporariness of Pūjyapāda and Vācaka - one in south and other in north, per chance without normal chances of mutual personal communication. This seems to be an anomalous point for the debating scholars. Pt. P.C. Shastri and recently S.M. Jain (and many others) have dealt with this issue which requires more exhaustive studies to yield plausible conclusion.

One of the vexed problems associated with the socalled autocommentary of Vācaka Umāsvāti is whether he is only a commentator or author-cum-commentator of the text. The following points indicate that he could be only commentator-cum-remodeller of the original text under the title 'Vācaka':

1. Generally, no panegerics are found in ancient texts upto the period of roughly seventh-eighth century (These seem to have started from the days of scholastic schismisation).

2. Vācaka has mentioned that he is composing "Tattvārthādhigama" as an explanatory of "Tattvārtha" rather than "Tattvārtha Sūtra" as is indicatd by the last words of the chapters. Similar practice is also followed by Devanandi Pūjyapāda. The terms "Tattvārtha" and "Tattvārthādhigama" should not be equated to connote the same meaning as has been done by many scholars to support their contentions.

3. Some scholars opine that important texts have first commentaries 100-200 years after their compositions. That is why, Kundakunda's, period is slated for sixth to eighth century. On the basis of this criteria, the first commentary on Vācaka's commentary appears by about 750 A.D.. He should have, therefore, composed his commentary not earlier than 600 A.D. as is clear from the Vācaka's lineages stated above.

4. It is observed in Digambara tradition of Jain Church that most of the later commentators have added or modified the basic texts (of Kundakunda, Battakera etc.) in their own times with respect to the number of verses and their referential meanings. Why this can not be assumed that Vācaka Umāsvāti could have followed this point in modifying the original text and commenting on it ?

5. The S-lineages indicate his approximate period as 660 A.D. or So - the period of practising schismisation. It is, thus, quite natural to explain the basic aphorisms according to the tradition and sometimes modify it. This is what has been done by Vācaka and also by many later Digambara Commentators on Kundkunda and Battakera literature etc.

6. Some scholars have presented similar logic or counter-logic applicable in both the versions of the text. This indicates that polarisation of schisms has led to many anomalous points in both the versions. These are logically unable to prove any proposition.

7. Traditionally, the Digambaras have very high place for this text and it is not only read in Paryūṣaṇa, but it is also a part of regular recital like an

incantation for improving religiosity. In contrast, the Śvetambaras do not hold such a value for this text. It indicates that it has not been a text of ancient tradition there and, thus, has a later adaptation.

8. Dixit has pointed out that one of the criteria for assessing the composition is the fact of tracing the development of thoughts and concepts. Whatever the earlier scholars have said, the S-version has many more advanced points in this regard, i.e. (i) numerical simultaneity of afflictions (20 in place of 19), (ii) bonding factors of the Karmic species of ford - builder (20 in place of 16), (iii) seperate cognition status of memory etc. (in the place of synonymism of sensory knowledge), (iv) use of the term 'a-clothed' in place of nakedness in the list of 22 afflictions, (v) elimination of much of mythology and the like. Of course, one can point some exceptions in both cases, but one should look into the basic issues. This point also places Tattvārthādhigama or Vācaka at a later date.

The commentaries of Akalanka and Vidyananda are at the crest of the D-commentaries on this aphorismic text peeping deeply into the essence of the aphorisms and elaborating scholastically for the world of philosophers who have high appreciation for them. They were composed during their periods between 720-840 A.D. They are entitled as Vārtikas (semi-aphorismic or versified explanatories) in contrast to the other short or long prose-based commentaries. The term 'Vārtika' is defined by lexicographers as a type of Explanatory which elaborates (i) what is said (ii) what is left unsaid (iii) what is imperfectly, difficultly or dormantly said and (iv) supplies the omissions. Both these commentaries satisfy these criteria excellently to be called by this name. Of course, the Akalanka explanatory is in a semi-aphorismic (most of its semi-aphorisms are the important sentences of SS) prose form while Vidyanand's semi-aphorisms are in the versified form. Both have elucidatory autocommentary on them.

Royal Semi-aphorismic Explanatory of Akalanka : Rājavārtika

Out of the commentaries Nos. 2, 3 and 4, the Akalanka's explanatory named 'Tattvārtha Vārtika' or popularly called as 'Tattvārtha Rāja-Vārtika' or simply 'Rajavārtika' (Royal Semi-aphorismic Explanatory on Reals) has an intermediate position. It is also called 'Tattvārtha-Vārtika-Vyākhyanālankāra' because of its elucidative autocommentary. It draws its base from No. 2 and gives base to No. 4. Just as the basic text 'Tattvārtha-Sūtra' was composed during the period of aphorismic sacred texts, 'Rājavārtika' was also composed during the period of Vārtika-type texts illustrated by (i) Nyāya-Vārtika (Udyotakara, 550-650), (ii) Pramāṇa Vārtika (Dharmakirti, 7th century and (iii) Mīmānsā- Śloka -Vārtika (Kumarila, 750-800). Akalanka followed the Udyotkara tradition for his Vartikas (prose-form) which are simple as well as

exhaustive. This commentary is a highly advanced text involving the complexity of language due to logical base, refutation of related concepts of alien philosophical systems, grammatical maturity and excellent show of keen observation power of natural phenomena in comparison to much simpler SS and TSB. This single text alone is sufficient to learn the Jaina concepts and thoughts. In fact, this royal commentary seems to be an original work for its treatment and methodology.

This Explanatory has some special points which occur quite repetitively under elaborations of many aphorisms. Of course, they are always at points wherever needed. These points may be mentioned here for the benefit of the general readers :

(i) The explanatory contains an elucidative question-answer type treatment of the topics to make them easily graspable.

(ii) The use of possessive or genitive case, possessive suffix or word conveying the possessiveness in the aphorismic structures has been elaborated by illustrating the relation to be observed under the states of difference and non-difference between the qualities and the qualified objects as in the case of staffed Devadatta and pithed tree etc.

(iii) The usefulness or futility of addition compounds in the aphorisms supporting the canonical or original concepts.

(iv) Mostly, it has been opined that the etymological or conventional meanings of any word usually do not carry the conceptual meanings properly. The example of 'gau' (cow, to go) is very common in this connection.

(v) The use of polyviewistic approach is there in almost every case wherever different systems opine for absolutistic views. The substantive and modal approach is the specificity of this commentary. In fact, it was a period of establishment of Jaina logic through this multi-predicatal principle. This commentary, therefore, abounds in dealing with the various concepts of Cārvā ka, Sāṅkhya, Nyāya, Vaiśeṣhika, Mimānsaka and Buddhist systems. This indicates not only the prominence of these systems in his period but also his authentic proficiency in all of them.

(vi) The reader of this commentary will find that many complex concepts and discussions have been treated with illustrations from common physical world. The examples of earthen-pot, fibre-fabric, milk-curd, Devadatta and his staff, horns of ass and hare, hair-crest of the frog, sky-lotus, son of a barren lady, physician-medicine and the like are everywhere which make discussions very interesting and easily understandable. This practice indicates him not only to be a keen observer of nature (as stated) but also an excellent psychologist to bring his point to the readers beautifully.

Author of Rājavārtika (The Royal Semi-aphorismic Explanatory): Bhatta Akalanka (720-780 A.D)

It is proper here to learn about the biography of such an eminent explanator and author - Akalanka also entitled with Bhatta - a brave and bold scholar and debater. The literature reveals about twelve seers with this name during the period between eighth and sixteenth centuries. We are concerned here only with the first one. His biography is found in "Akalanka-Carita'(Biography of Akalanka), 'Rājāvali-Kathe' (Biographies of Royalties) and many other sources. Nyāyācārya has deeply worked on him. However, it is shrouded with contradictory references in them regarding his (i) birth and birthplace (ii) parentage (iii) teacher-taught lineage (iv) area of his activities and (v) his period. Despite this, his compositions have earned him a high prestige recorded by many later scholars in their compositions. He has been ascribed with about twelve titles suggesting his profound scholarship, debating capacity, winning over philosophical disputants and logic-based scientificity. However, two of his facets are important - (i) debater and (ii) commentator-cum-author. In addition, he has proved to be the founder and systematiser of Jaina logic and theory of polyviewism. He was so influential that the Jaina logic was designated as 'Akalankan Logic, Akalankan genesis of theory of organs of valid 'cognitions', and so on. He was not only a logician and polyviewist but he was also an intellectual with the mentality of examination-based acceptance of traditional spiritual and physical concepts. He faced many anomalies in Jaina terminology and ambiguous points in his times with reference to different philosophical systems which he resolved without appreciable canonical transgression. He followed Umāsvāti's tradition of independent thinking.

Despite ambiguity about his biography, one can make out some general statements in this regard as per the logistics of Nyāyācārya. There is a controversy over his period due to the meaning of the term 'the 700th year of Vikramarka-Śaka' in the verse of Akalanka-Carita. If this means Vikrama era, it will mean his presence in 643 A.D. If this means the Śaka era, it will mean his presence in 778 A.D. It is unfortunate that both the meanings of this term are found in different sources. Shastri (N.C.) opines that the discussion and evidence put forth by Nyāyāchārya is strong enough to support the thesis of his period as 720-780 A.D. assuming the meaning of the above term with reference to the Śaka era (i.e. A.D. +78 years).

He was born in a royal kṣatriya clan in the religeously dominated city of Kānci (Southern Kāśi) area of current Tamilnadu in about 720 A.D. He was locally educated in the first instance. He got associated with a Jaina saint whom he met with his parents. They asked him for a temporary 8-day oath of celibacy (which he took as a life-long one). It seems he must have been taught by this monk during his wanderings in the country. Akalanka must have realized the disappointing religious and philosophical state of the time and the anti-Jaina

tirade must have pinched him to work for promotion and glory of the Jaina faith. In order, per chance, to fulfil this object, he did not marry reminding his father about the life-long vow of celibacy. He attended Buddhist monastery in Kānci in disguise to learn the Buddha philosophy which was prominent in refuting other philosophical systems on logical basis. His sharp intelligence made him a ferrocious debater, commentator and author. There is a story about his flight from the monastery due to a correction in a text which his teacher could not explain properly. He wandered throughout the country after this episode and established himself in the world of philosophers.

It seems it is after these eventful Buddhist studies that he was Jinistically initiated and became the pontif of the regional group of monks of Sudhapur. During this period, he participated in many famous debates in Kānci (Tamilnadu), Kalinga (Orissa, in the court of the king Himshitala) and Andhra (in the court of the king Sahastunga) countries and defeated the Buddhists at every place and glorified the Jaina faith.

Besides debates, his memorable task has been his authentic compositions- his authorship of logical texts. He has two types of compositions- (i) original (4) and (ii) commentaries (2). There are two commentaries - one on Tattvārtha Sūtra named as Rāja-Vārtika (which is the subject of this work) and the other on Apta-mimānsa (Critique of the Attained) of Samantabhadra known as Aṣta-Śati (Eight-Centad). He has four original treatises - (i) Nyaya Viniścaya (Ascertainment of Logic, 480 verses in 3 chapters) (ii) Siddhi-Viniścaya (Ascertainment of Validity, 12 chapters) (iii) Pramāna Sangraha (Anthology of Cognitions and (iv) Laghiyas-traya (A Short Triplet, 3 chapters, 78 verses) containing logistic treatment about organs of cognition, standpoints and positings. They have autocommentaries also. His contribution to the field of Jaina logic may be cited in terms of (1) improved and better definition of the organ of valid cognition over Umāsvāti and Siddhasena (2) strengthening the concept of two-fold knowability of objects- (a) logically-amenable and (b) logically-non-amenable postulated by earlier scholars (3) re-affirming the two-fold (sense-based, deficient and efficient or non-sense-based) concept of perceptional cognition and modifying its definition in terms of 'immediate-cum-lucid' (viśada) (4) establishment of six -fold organs of valid cognition (Pramanas) by refuting other systems in this regard (5) applications of polyviewism to explain the resultant of organs of valid cognitions (6) the scientific concept of relative validity of organs of cognitions and (7) non-acceptance of the practice of casuistry, censure, wrangling and cavil etc. for a good scripture-based debates and many others.

The scholastic achievement of Akalanka springs forth from the texts of noted scholars like Dharmkirti (Buddhist) and his predecessors, Kumarila (Mimānsaka) and Udyotkara (Nyāya) who either preceded him or were his

contemporary. He has depth in his descriptions and meanings along with satirical remarks for the opponents.

We do not find other details about his activities during his life time. Of course, his scholastic works and debates must have consumed most of his time besides his pontifical duties and observance of monkal practices. We do also not have any mention of his teacher-taught lineage. Nyāyāchārya does not seem to agree to the hearsay about his brother - Nikalanka. However, looking at the places of his debates, his area of activities was in the southern and Kalinga part of the country. He had a glorious death in 780 A.D. It must be noted that while Akalanka was promoting Jaina faith in the south, his contemporary Svetambara scholar Haribhadra was following his path in the north.

The Project : Chapterwise English Translation of Rājavārtika of Akalanka

In these days of (i) global communications (ii) promotion of harmony among the world of religions (iii) advancement of science and scientificity and (iv) thirst for knowledge, the Jaina faith requires universal propagation due to its self-experienced or observed and scientifically benevolent concepts attuned to the relativistic theory. However, the process has been hampered due to language problem. It is necessary to place the traditional or original general or scholarly literature before the world in the most popular language - English. Many western and eastern scholars have done creditable work in this direction. However, much more nęeds to be done. The promotion of faith in Jinistic spiritualism requires the scientific character of the traditional descriptions about the physical world. It is this point which needs active attention. The presentation of Śvetāmbara literature stands better in this regard by now. The Digambaras should also take up the cause to let the world know about their early scholarship in elucidating the physical world through their literature.

Though it is heartening to learn that a good number of Digambara basic texts of Prakṛta and Sanskṛta have been translated into English by the eminent people like J.L. Jaini, C.R. Jain, A.P. Jain, A.N.Upadhye, S.A.Jain,G.R. Jain and others beginning from the third decade and after in this century, but this literature involves mostly the primary texts. The Digambara literature has a large volume of secondary texts in terms of short or long commentaries on these texts covering a period of middle ages beginning from the fifth century onwards. These texts not only present the philosophical and logical background for the Jaina concepts contained in the basic texts but they also represent the developmental stage about them in their respective periods. They are, thus, historically important too for evaluating the eastern scholarship properly. Only rare cases have come up in English.

The 'Tattvārtha Sūtra' has been the most popular basic text in this regard. It has many commentaries in Sanskṛta as already stated. It is fortunate to know that almost all important commentaries have been translated in Hindi.

However, it is only the earliest Digambara commentary by Pūjyapāda which has been translated in English by S.A. Jain under the title 'Reality' (1960). In addition, G.R. Jaina has a modern commentary on its fifth chapter alone under the title of 'Cosmology,Old and New' (1942). However, the other advanced commentaries based on this remain unexplored in this regard. The Akalanka commentary 'Rajavārtika' is one of them though its Hindi translation (in fact, summary) appeared in 1953-57. It has manifold importance. It was, therefore, thought proper to translate it into English. However, the treatise is too large for full translation in one-go. Accordingly, it was considered to be taken up in stages. In view of my personal background, my interest got concentrated first on chapter 2 and 5 as they contained normally all the Jaina postulates of Biological and Physical sciences. Accordingly, I submitted a proposal to the authorities of INSA, Delhi for sponsorship and assistance as they have been encouraging such activities since 1961. It was fortunately accepted in 1993. However, the work involved not only translation but critical and supplementary notes also on the basis of other commentaries and current trends. These notes will serve to evaluate the status of our scientific knowledge during the Akalanka period of eighth century which is taken as a dark period in the history of eastern science.

There has always been a more intense feeling than S.A. Jain that it is extremely difficult to convey fully the spirit and charm of Sanskrta into English and that many expositional peculiarities of Sanskrta cannot be literally translated. In fact, it seems an uphill task to translate the higly compounded and very long sentences (covering many lines) involving a complex terminology. It is natural to realise that Sanskrta language could be highly condensed in words to express lengthy meanings requiring many sentences in English for their elaboration. Despite this. I have tried to do justice in rendering the essense of the original contents as faithfully as possible in simpler English.

Methodology: The methodology adopted in this project has been worked out as below :

(a) Procurement of important editions of (i) Hindi and English translations of basic texts of Tattvārtha Sūtra and Tattvārthādhigama Bhāṣya (ii) original or Hindi/English translations of different commentaries on the text along with Rājaa-Vārtika and (iii) other associated or related literature including research papers and journals.

(b) A general study of the above literature in (a) was carried out to define the nature of English translation. Four special points emerged out of it :

(i) **Avoidance of grammatical references** : It is found that there has been no tradition of aphorismic/semi-aphorismic texts in English. Here no format of etymological or grammatical justification is found. I have, therefore, purposely avoided many grammatical references and sections which do not cast any impression on the aphorismic and conceptual value of the text and which do not have much credit for the general reader. Nevertheless, those text contents have

been included which cover case-endings. (nominative, possessive, locative etc. which lead to clarification regarding the meaning of the aphorisms), compundings and utility of aphorismic structures and the terms used therein.

(ii) Terminology : The earlier translations of Jaina literature, in general, showed a varying terminology by different authors. Many-a-times, a single English word (i.e. perception etc.) was being used for many specific terms to confuse a new reader. There has been a feeling that this has a strain on him when he studied more than one book. About twenty such terminologies of individual origin are available. It was decided to use a highly simple and common terminology developed (out of them) by a Board of Scholars - under Jain International , Ahmedabad (1995). A good number of terms have to be coined for their simplicity and non-traditional derivatives and words have been used - perhaps not to the liking of the traditional linguists. It is hoped that the readers will appreciate this endeavour.

(iii) References : This work involved a good amout of studies of books and journals. They have been used freely and repetitively in the translation and notes. It has been thought proper to avoid their referencing at each point to contain the volume of the text. However, they have been listed in the end in Appendix A. In the same way, a list of symbols and abbreviations is also given.

(iv) Supplementary Notes : The addition of supplementary notes at the end of the commentary of aphorisms was thought to be an essential component of a twentieth century scholarly endeavour. They give not only the summary of contents of the respective aphorism commentary but additional points also found in other commentaries alongwith the current scientific opinions on the related subjects. In most cases, they also indicate different renderings of aphorisms in the S-version. Their importance has been mentioned earlier. The first part of these notes may seem somewhat superflous but it was felt necessary for onward notes. These notes have been added with an unprejudiced mind and logic-amenable faith in the ancient wisdom. Many recent authors have been referred to in this connection and logistics have been impressed upon. Vidyananda's Explanaory forms a substantial part of these notes with or without direct reference. It is hoped that these notes will add to the charm of this work.

(c) Translation Technology : This translation work has been undertaken on the basis of the above points in mind alongwith the following additional salient features :

(i) It has been pointed out that this explanatory has autocommentary on its semi-aphorisms. In fact, it is the autocommentary which gives the real purport of the semi-aphorisms. It would have been a high repetition to give their import also. Hence, they have not been taken into consideration in this translation. This does not cause any disadvantage in any way.

(ii) The Hindi translator of this explanatory gave only the gist of the contents in running Hindi. He did neither have the commentarial introduction

nor question-answer-based treatment of the contents. The translation does not have even the general import of the original aphorisms. All these three features have been incorporated in this work.

(iii) Based on the points C-i and C-ii above, the following 5-point serial has been followed during this translation :

1. Translation of introduction to the aphorism.
2. The basic aphorism of Umāsvāti (with its chapter and aphorism number) with diacritical marks.
3. The import of the aphorism.
4. The number-wise semi-aphorismic translation using question-answer technique wherever appropriately observed in the explanatory.
5. Supplementary notes.

Besides the above 5-point translation, Introduction in the beginning and necessary Appendices at the end have also been given.

DETAILS OF CHAPTER 2

The chapter 2 and 5 are most important with reference to the Jaina concepts related with the observable physical living and the non-living world. It will be opportune to mention the physical and contental details of second chapter here.

The chapter 2 contains 53 aphorisms in D-version and 52 in S-version. The later has some additions, deletions and different renderings in about 40% of the aphorisms as below in contrast with the D-version :

(i) Additions (in S-version)	(ii) Deletions (from D-version)	
Upayogah Sparśādiṣu 2.19	Taijasamapi	2.48
	Śeṣāstrivedāh	2.52

Thus, 1 addition and 2 deletions in S-version make a total of 52 aphorisms in this chapter. The deletion of 2.48 is based on the assumption that the luminous body is only super-attainmental. Hence, there is no need for 2.48. The 2.52 deletion seems to be due to its implicational character indicated in the TSB.

(iii) There is 37.7% (20 out of 53) different renderings in 20 aphorisms (2.5, 2.6, 2.7, 2.9, 2.13, 2.14, 2.20, 2.22, 2.29, 2.30, 2.31, 2.33, 2.34, 2.36, 2.37, 2.40, 2.43, 2.46, 2.49 and 2.50) of S-version in contrast with the D-version which have led to some conceptual differences. K.K. Dixit mentions many more different renderings and commentators opinion in this regard.

Three important cases of differing conceptual opinions can be pointed out due to these renderings in the S-version of this chapter :

(a) The classification of mobile and non-mobile beings (mobility based, sense-based, karma-based).

(b) The time of intake during transmigratory motion (first and last time intake, last time intake only).

(c) The possessor of ejctable body (14-Purva proficient, sixth stager).

The TSB indicates many more differences in its commentary. However, the above three issues have been explained on the basis that the canons have both types of statements. The D-version has taken one statement while the different statements seem to represent the gradual development of various concepts maturing at some stage. It requires historical perspective to judge the developmental stage.

The subject matter of the second chapter is mainly Jaina Biology. It has the following topics in order :

(i)	The five-fold volitional character of the living beings including their classifications (canonical psychology)	aph. 1-7
(ii)	The capacitative and functional definition of the living	ap. 8-9
(iii)	The classification of the living	ap. 10-14
(iv)	Psychology (mind-possessing and non-mind possessing)	ap. 11, 24
(v)	The five cognitive senses, their subclassification, objects and possessors	ap. 15-21, 23
(vi)	Physiology, anatomy, plant kingdom	ap. 22
(vii)	Transmigratory motion and its details	ap. 25-30
(viii)	The types of birth and bithplaces (embryology of the worldly beings.)	ap. 31.35
(ix)	The types of bodies of the worldly beings	ap. 36-49
(x)	The libido and sexes of the worldly beings (anatomy)	ap. 50-52
(xi)	The normal and accidental death	ap. 53

The current biology does neither deal with the volitional character nor the transmigratory motions of the living beings. The first part is dealt with in psychology while the later section is dealt with in religious books as rebirthal proces is still under study by the para-psychologists. The rest of the sections pertain to the field of general biology. The supplementary notes on the commentary in the end attempt to summarise many texts and current knowledge which might be useful for the twentieth century reader to learn about the status of knowledge prevalent in the time of the aphorist and the current times.

Summary of the Contents of Explanatory

1. Volitional definition of the living beings

The TS chapter 2 has used the term 'Jīva' for all types of living beings involving the salvated ones. However, most of its descriptions refer to the worldly living beings. The explanatory, in contrast, has used the term soul in most places. It should be taken to mean 'worldly or salvated' being with

reference to context. This chapter deals with twelve points regarding the living beings.

The living being has been defined in two terms with reference to (i) five psychical volitions based on manifestable forms of different karmas and (ii) perceptible attribute of potential and functional conciousness. Each volition has been exemplified by common examples like subsided mud or intoxication power of fermented grains. It is said that the karmic subsidence occurs due to proper time and birth. Similarly, the righteousness is caused due to many factors like (i) memory of earlier birth (ii) listening of religious sermons (iii) sight of Jina images (iv) sight of super-accomplished persons and (v) experience of pains etc. The subsidencial volitions are mainly due to deluding karma. The desctructional volition is produced due to the destruction of knowledge-obscuring and conation-obscuring karmas along with obstructive karma.

During the discussion of eighteen varieties of destruction-cum-subsidencial volitions, the term 'supervariform' has been properly defined. Its varieties involve species of destructive as well as non-destructive karmas by implication. The conjunctional volition, if it exists, is included either in the 'mixed volition' or taken from the word 'Ca' (and) in the aphorism 2.1. It has 26, 36, 41 etc. varieties with reference to different conjunctions of five volitions.

In discussing inherent volition, it is said that though the existence of worldly soul is recognised by the physical forms of destinities, vitalities, life-span karma etc., but they do not form its basic nature which consists of (i) psychical volitions and (ii) functional conciousness. The potential and functional conciousness due to internal and external, seperable and inseperable causes (aph. 2.8) is the differentia of the living being. It may have eleven other characteristics common in other reals also. They are secondarily inherent.

These volitional characters refer to the karmically-bonded beings and not others. The karmic bondedness is infinite and there is continuous bonding and shedding of karmas. They are like alcohol which does not intoxicate the senses but the living soul. The Cārvāka materialism and Buddha's knowledge-ism is logically refuted.

2. Definition of the living beings in terms of conciousness

The explanatory has defined the term 'definition' before characterising the living being. It is a differentiation point between substances or realities. It may be seperable like the stick of Devadutta or non-seperable like hotness of the fire. There is a good logical discussion about conciousness being the definition of the living.

The existence of soul can not be negated due to its (i) direct imperceptibility (ii) changeable attributes and (iii) causelessness as there are logical flaws of contrariness, inconclusiveness and un-provenness in this

contention. The living being is born in the world due to the causes of wrong faith etc.. Who could be infernal or human if the soul did not exist ? The soul can be proved as :

(i) It is directly perceived by the omnicient and

(ii) The worldly being is perceived even by clairvoyants and telepaths.

(iii) Any entity can not be completely negated. It will, otherwise involve the loss of worldly ways.

(iv) The senses and knowledge due to them can not be possible until there is their receiver-soul.

(v) The case of doubt, existence of contrary, non-steadiness, feeling of I-ness or My-ness are direct or indirect proofs for the existence of the soul.

3. Classification of the Living Beings

There are two types of living beings - (i) worldly wanderers and (ii) salvated. The first ones are karmically bonded earning and enjoying their fruition. The world itself has five varieties - (i) substantive (ii) locational (iii) temporal (iv) modal and (v) existential (birth and death). The liberated beings are free of karmic bonds. The worldly beings are placed first in 2.9 as they are many and salvation is attained by them only.

The worldly beings have two varieties - (i) mind-possessing and (ii) non-mind-possessing. The first kind has both types of mind - (i) physical (brain) and (ii) psychical (volitions). The mind works for all the senses and has a capacity of thinking desirable and undesirable. Moreover, all the scriptural subjects are also its objects and not of the sense of hearing (aph. 2.21). However, all the living beings do not have (at least psychical) mind and 1-4-sensed and some 5-sensed beings are said to have no mental activities worth name. The utility of composing three separate aphorisms, 2.10-2.12 has also been pointed out to elaborate proper canonical meanings.

The worldly beings have again two varieties based on senses - (i) mobiles (2-5-sensed ones) due to the fruition of physique making karma of mobiles and (ii) non-mobiles (1-sensed) due to the fruition of the karma of non-mobiles. If the karmic base is not accepted, the beings in the womb, the uterines, oviparous, intoxicated and deep sleeping ones will also be called non-mobiles while air, water or fire beings will be called mobiles. All this is non-canonical as per Digambaras.

4. Sub-classification of the living beings

(a) Non-mobile beings

There are five kinds of non-mobile beings due to the fruition of specific physique making karmas. Each of the earth etc. have four varieties- i.e. earth, earth-body, earth-embodied and would-be earth in case of earth. The order of placing these five non-mobiles has also been justified with statement

that plants have been kept in the end as all the preceding four are the cause of their origin and their varieties are infinite.

(b) Mobile beings

There are five kinds of mobile beings- 2, 3, 4-sensed, 5-sensed instinctive and non-instinctive. (The celestials and infernals are also five sensed mobiles).

5. Vitalities in the Living Beings

Every living being is physically characterised by vitalities. The explanatory mentions (i) 4 vitalities (out of 10) in 1-sensed beings, (ii) six in 2-sensed, (iii) seven in 3-sensed, (iv) eight in 4-sensed, (v) nine in 5-sensed non-instinctive and (vi) ten in 5-sensed instinctive beings.

6. Senses

The senses are the insignia of the powerful soul. They are formed due to specific karmic fruitions. These are cognitive senses. The mind is not a sense in the real sense as it is unsteady and it works prior to the functioning of the senses. It is, therefore, known as quasi-sense. The functional senses have not been mentioned here as only the conscious activties are referred here.

Each of the cognitive senses has two varieties - (i) physical and (ii) psychical. The physical senses are formed due to karmic fruition and they have two varieties each - (i) structural formation and (ii) support formation - each of which has further two varieties- (i) internal and (ii) external. These have been examplified by the sense of sight-eye.

Each of the psychical senses has also two varieties - (i) attainment (of specific karmic destruction-cum-subsidence) and (ii) functional conciousness. They have been defined. Both the above two types of cognitive senses have five varieties each which are well known. Their order has been justified on the basis of importance and functions. The order also refers to living beings who develop them gradually as per 2.23. The senses may be one and many when manifold predication principle is applied.

These senses have their specific objects to be known through them. All these objects are mattergic in nature. The Vaiśeṣika theory of earth as tetradic and so on has been refuted by proper inferences like

"The air has colour etc. because it has touch like the earthen pot."

and the fact that many seemly non-perceptible qualities can be inferred like the existence of atoms. However, the difference and non-difference between these objects or attributes may be learned through the application of manifold predication principle.

The embodied earth, water, fire, air and plants have one sense of touch only. This sense senses all the functions (of other senses) in them.

The class of worms, ants, bees and human beings (along with infernal and celestial beings) have cognitive senses gradually increasing by one in each case in order.

The 5-sensed living beings with mind are called Instinctive. This term has many meanings like (i) name (ii) knowledge (iii) basic propensities or behaviour like tetrad of four-instincts of food, fear, sex and possessions and (iv) thinking capacity about good or bad and pros and cons. It is the last meaning which has been accepted here for this term. Some scholars have called this term in terms of rational.

7. Transmigratory Motion

The living beings have non-curved transmigratory motion to acquire new body in the space point of the universe due to the acitivity of the karmic body associated with the living beings. This motion depends upon the time and space. It is straight during acquirement of new birth, moving for salvation and moving from upper to lower or vice-versa space. The mattergies also move straight during motion towards the universe end. However, in other cases, there may be curved motion lasting upto three Samayas for the worldly being. These motions are named as arrow-like, hand dropping-like, plough shape-like and kine-urine-like requiring 1,2, 3 or 4 Samayas in order to reach the new destination. However, the straight motion lasts for 1 Samaya only. The worldly soul has karmic causes for motion. The soul can neither be inactive nor omnipresent, there will, otherwise, be loss of the ways of the world.

8. Intake

While under transmigratory motion, the living beings have no intake during the mono-Samayic motion as he has the agonic energy of leaving the world. However, he may have intake at his new destination. He may also have no intake for two or three Samayas during different types of curved motions. Intake may be at the destination point also.

9. Birth

There are three kinds of the birth of the worldly beings - (i) A-sexual or Agglutinational (ii) Uterine or sexual and (iii) special bed. The a-sexual birth is gross, short lived and directly perceptible in contrast with the other two births. The uterine birth requires longer time and special bed birthed infernals and celestials are longer lived. Hence their order is justified. The specific birth of the living beings has the karmic origin. Hence there can not be a single birthplace for all the living beings.

The birth takes place through nine different types of birth places involving climate, temperature and covering conditions. The birth is the substrate in the substratum of birth place. The order of placement of birth places in 2.32 has been logistically justified. The word 'Ca' in the aph. 2.32 indicates a total of 84 lac birth places mentioned in scriptures and detailed in the explanatory.

There are three kinds of uterine birth - (i) Umbilical (ii) incubatory or oviparous and (iii) unumbilical. The term 'un-umbilically born' in place of 'un-umbilical' does not carry any special meaning. The order of placing these three

uterine births has been justified. The a-sexual birth has not been described first as, otherwise, there will be a lengthy aphorism of 2.35.

10. Bodies

There are 5 physical bodies (derivatively, the term means whithering) of the living beings due to the fruition of specific physique-making karmas. They are placed in order of their increasing fineness resulting from loose or dense packing of innumerable or infinite atomic space points.This is responsible for their perceptiblity or otherwise.Despite the infinite atomic content,the luminous and karmic bodies are non-resisting throghout the universe due to their fineness and have eternal and non-eternal association with all the worldly beings.Their absolutist relationship will involve absence of liberation or the liberated souls. All the different bodies are not one and karmic only as they result due to the fruition of different species of karmas. They are also different with respect to at least 14 characteristics like name, definition, function, ownership, potency etc. (details given in the text). Moreover, the karmic body is the basic cause of formation of all other bodies.

The karmic body cannot be negated as it is the cause and the caused (for other bodies) like a lamp illuminating self and others. Also, it is caused due to the wrong faith etc.. Further, there will be no liberation if there is no cause for the body. The karmic body is a body as there are always karmic accumulations and sheddings. It has not been placed first as it is fine and inferable from its effect. It is mattergic also. It is not the means of enjoyment during transmigratory motion as there are no physical senses.

The living beings may have two to four bodies at a time as the protean and communication body cannot exist together. However, the karmic and luminous bodies are found in all the living beings.

The gross body may be produced by sexual or a-sexual birth. The protean body is produced due to special bed and pitcher birth and due to specific super-accomplishment also. The protean body means making different forms of the body of the self or seperate from the body. It could be auspicious in higher empyreans while it could be bothways in other celestials. The luminous body is also produced through super-accomplishment. The communication body is there in the sixth spiritual stagers only. It is non-resisting and purified. It functions for knowing about the super accomplishment, fine mattergies, observance of conduct and clearing doubt about the scriptural meanings.

11. Gender

It is stated that the infernals and a-sexually born ones have hermaphrodite gender due to the fruition of this libido and inauspicious physique-making karma. The empyreans are never neuter by gender as they have the fruition of the auspicious destinity and libidoes. All other classes of the living beings may have all the three genders.

12. Untimely Death

All the living beings have death or termination of current life-span karma in natural or non-natural (from many external causes) way. There is always posibility of untimely death of the living beings due to causes like (i) karmic prematuration (ii) medication or (iii) fire and poison etc.. Though the untimely death occurs after the full fruition of bound karmas only but in this state, the shedding of total karmic drippings takes place prematurally and fastly. However, some living beings like special bed birth, ultimate and best bodied and innumerable-year life-spanned ones do not have untimely or unnatural death. They enjoy their full life-span.

Conclusions

The studies undertaken during this project lead to the following probablistic conclusions :

(i) Tattvārtha Sūtra is a pre-schismic and the first Jaina aphorismic sacred text in Sanskṛta containing the filtered tenets current in the days of the aphorist of the third century A.D. involving many of them supposed to be not in tune with current schismic concepts. The text is highly popular in Digambaras while it seems historical in S-section.

(ii) The life sketch of Umāsvāti (-mi) is not properly available. Each schismic tradition stakes its claim on him. For the Digambaras, he may probably be a sourthern while for S-section, he is northern. But the author of the text should be a single individual as is supported by 83% aphorismic commonality.

It is not definite how and when the rest 17% changes have taken place and which is the original version? Both sides have strong points in their favour. His biography could, therefore, be prepared on the basis of information from both the sources. However, a unified stand on his identity seems remote.

(iii) Out of many commentaries, the Digambara ones are noted for their logistically and philosophically advanced nature. The majority of them were composed in the south in contrast to the S-commentaries composed in North. All agree that Akalanka's Rājavārtika excels among them. It reflects upon the eighth century state of philosophical and scientific knowledge. In contrast, Vidyananda's explanatory abounds in inferential logic and refutation of Buddhists and Mīmānsakās.

(iv) The Tattvārtha Sūtra has about more than 40% contents related with the physical world indicating its importance even for the spritualists. Rājaavārtika forms about 50% of its commentary on the physical world. This supports mostly traditionally authentic views on the basis of logic and polyviewism. However, he seems to have fixed and established many conventions in the field of Jaina logic and encouraged criteria of logical amenability for general considerations. The second and fifth chapters were

selected for the first stage of this work because of their overall physical contents.

(v) The physical and contental details of the second chapter have already been given earlier dealing with different topics related with the living. Many of the traditionally accepted concepts elaborated in the text and its commentary seem to have gone historical after the successful advent of Relativity theory and Indeterminacy principle.

(vi) It is seen that the concepts about the birth types, sexes, physical senses, birth places and the like have made high jumps in this scientific age. Even the concept of general and applied consciousness is being subjected to physical testing. Thus, we find that the textual concepts of the Jainas as stated in Rājavārtika stand little behind the current scientific knowledge and require some tuning.

(vii) Despite the current position of Jaina concepts as in (vi) above, in the field of biological sciences, they stand comparatively much better in contrast with the contemporary Vaiśeṣika and Mimansaka philosophy. The comparative treatment of Pt. Sukhlalji should be referred to in this connection.

(viii) This project enables the general and scholarly reader to learn about many Jaina concepts in the field of biological sciences with which he has generally not been familiar. This work, thus, fills a gap of historical importance and encourages further studies in proper perspective.



OM NAMAH SIDDHEBHYAH
[Bowings to the Liberated]
Tattvārtha-Rājaa-Vārtika
(Royal Semi-aphorismic Explanatory on Reals)
SECOND CHAPTER

Q. The trio of right faith, right knowledge and right conduct are described with reference to the path of salvation. Their definition, causes and objects etc. have been elaborated in the first chapter. It has been said that the right faith is the belief in the categories of reals as they are. And they are the living, non-living etc. Now what one should believe about the living (or the Jīva) - the first category of the reals so that one could acquire the right faith through its definition, knowledge and devotion ?

A. The category of real (Tattva) means the nature of the real itself. That should be known and believed.

If it is so, what is the nature of the real named as the living (Jīva)? The first aphorism 2.1 is intended to respond to this question :

Aupaśamika-Kṣāyikau Bhāvau Miśraśca Jīvasya
Svatatvam-Audayika-pārisṇāmikau Ca 2.1

The characteristic nature of the living (Jīva) consists of five volitions. The first three are cause due to (i) subsidence of karmas (ii) destruction of karmas and (iii) destruction-cum-subsidence of karmas or mixed process of karmas. The fourth one is caused due to (iv) rise, realisation, fruition or operation of karmas. The fifth volition is due to (v) the inherent or natural transformation capacity of the living.

There could be an alternative introduction for the aphorism 2.1. The standpoints and organs of valid knowledge (Pramāṇās) have already been described. They are instruments to learn about the knowable objects. There are seven reals - like the living etc. as in 1.3. They must now be described. The first of the reals is the living one. The aphorism 2.1 describes the five-fold volitional nature of the living.

1. When water is muddy and cleaning nut plants (kataka etc.) are added to it, we observe settling of mud downwards and clear water upwards. Similarly, the non-manifestation of karmic power (i.e. like mud) in the living soul due to causes like dispositional purity is termed as subsidence (settling). The volitions for the process are known as subsidential volitions.

2. The destruction is the process where there is complete removal or dissociation of the karmas and resultant perfect purity of the living soul. It can be illustrated by the example of the same water as above from which mud has been subsided, looks perfectly clear when it is transferred to another clean

vessel through filtration. The volitions leading to the destruction of karmas are called destructional volitions.

3. The mixed volition has a dual nature. It is observed that the kodrava grains show a dual nature with respect to their partial loss or non-loss of inoxication power by specific wash-waters. Similarly, the volitions have mixed or destruction-cum-subsidential nature due to the afore-said causes leading to the destruction of part of the karmas and partial subsidence of karmic power. This type of dual-natured volitions are called mixed volitions. (Sarvārtha-siddhi also illustrates the mixed process).

4. The realisation (or rise) is the process of frutition of karmas due to (external or internal) factors of substantive, locational, temporal and modal nature. The volitions causing karmic realisation are termed as realisational volitions. (It causes blemish on the soul just as dirt causes muddiness in water).

5. The volitions originating in the nature of reals themselves irrespective of other causes like karmic subsidence etc. are known as inherence. Such volitions are termed as inherent volitions.

6. The aphorism indicates the objective character of these volitions. The volitions are subsidential when their object is karmic subsidence. And so on for other types of volitions. These volitions are the distinctive or self-differentia of the living beings.

7. Q. The realisational and inherent volitions are found in all the living beings and, therefore, they are generally more pervasive. These two volitions should, therefore, be enumerated in the first two places in aphorism 2.1.

A. This is not necessary. The subsidential etc. volitions have been enumerated in the first places as this text is intended for describing the special characteristics of the liberatable beings. And subsidential volitions etc. are the special ones for them.

8. The subsidential volitions have been given the first place as the right faith is always subsidential in the beginning. It is followed gradually by destruction-cum-subsidential and destructional volitions.

9. Moreover, the subsidential volitions are shorter in duration of their accumulation in comparision to the other two volitions. The time for subsidential right faith is Antarmuhurta (app. 48 mts.) which has innumerable Samaya units. The subsidential rightfaithed ones could be equal to an innumerableth part of the Palya (a pit-based larger unit) as a maximum even after continuous accumulations per Samaya unit. Thus, they are the least in number.

Sub. rt. faithed = $1/A_s.P$: [A_s : innumerable, P : Palya
: A : Antarmuhurta, S_m : Samaya units]

10. The destructional volition is the second in order as it is superior to the subsidential one with respect to purity due to total destruction of karmic sub-species of wrong faith, right-cum-wrong faith and right faith.

11. Secondly, the destructional right-faithed ones are innumerable times more in number than the earlier ones. The destructional right- faithed one has a maximum duration of a little more than 33 Sagaropamas (a larger simile-based time unit). Thus, the accumulation time here is also large indicating much larger number of the destructional right-faithed ones in comparision to the subsidential right faithed ones. Here the largeness has a multiplying factor of innumerableth part of an Avalika, A_v consisting of innumerable Samaya units of time each. It is found that the subsidential right-faithed ones, numerically equal to the multiplication of innumerableth part of an Avalika, become destructional right-faithed ones. They are sufficiently larger in number due to accumulations per unit Samaya upto the duration of destructional right-faithed one.

No. of destructional right-faithed ones = $1/A_s.A_v.A_s.S_m x33SS_m$,

or, $1/A_s.p<<1/A_v.A_s.S_M x33SxS_M$

12. The mixed or destruction-cum-subsidential right-faithed ones are innumerable times the destructional right faithed ones with respect to substantive numeration. However, volitionally the destructional right faithed ones are infinite times the other ones with respect to purity. Here also, the multiplying factor is the innumerableth part of Avalika consisting of innumerable Samayas. The duration of destruction-cum-subsidential right faith is 66 Sagaropamas. Thus, the accumulation time is much larger due to accumulation per unit Samaya upto the total duration of 66 Sagaropamas. Thus, the number of destruction-cum-right faithed ones = $1/A_s.A_v.A_s.S_m.66S.S_m$

This becomes much larger in comparision to the other two types.

13. The realisational and inherent volitioned living beings are infinite times the earlier three types. Hence they are placed in the end.

14. Secondly, the pure soul is supra-sensual and non-material. It is inferred and known only through the realisational (like destinities of human, sub-human etc.) and inherent volitions of various types (like consciousness, livingness etc.). Hence, they have been placed in the end of the aphorism.

15. Thridly, all the living beings have numerically similar realisational and inherent volitions. Hence, also, it is justified to place them in the end.

16.Q. There are five volitions mentioned in the aphorism 2.1. Because of the common relationship, the word 'Tattvam' (nature associated with the word 'sva-self') should also follow the plural number as per the volitions.

A. This is not correct. The volition or nature of one's own is characteristic and one only. Hence, there should not be plural number here for the word 'Tattvam' (Nature). [Sarvārtha Siddhi has another explanation indicating every word has a specific number and gender which it does not naturally forego].

17.Q. The volitions like subsidential etc. have five varieties. Their effects are different from each other. Hence, there should be plural number for the word 'Tattvam' in the aphorism.

A. This is not correct. It can be illustrated from the general usage 'cows are the riches'. Here, the word 'cows' is in plural number while the word 'riches' has a singular number. In this usage, riches (wealth) represents a single variety irrespective of the number of cows involved. Similarly, the difference of self-characteristics is not intended here. Hence, the word 'Tattvam' has a singular number irrespective of the number of volitions (or their effects).

18. Secondly, the term 'Tattvam' (nature of thatness) should be connected with each of the volitions. This leads to its singular number. For example, the subsidential volition is the nature of the living and so on.

19.Q. This aphorism should be in the form of a single addition compound (Dvandva one). This will have not only the same meaning but it will also reduce the length of the aphorism by eliminating two 'ca' letters.

A. This will not be proper. It will lead to an altogether different volitional meaning of the word 'mixed' irrespective of subsidence and destruction. In the presence of the word 'ca' in between, the two volitions are drawn together to mean an intended mixed volition. [The second letter 'ca' indicates other forms of combinational volitions not mentioned here. They have been explained in 2.7.22].

20.Q. Let there be the use of the term 'Kṣāyopaśamika' (destruction-cum-subsidence) in the aphorism to dentore the mixed nature of this volition.

A. This is not proper. It will lengthen the aphorism. This is never desirable.

21. The word 'mixed' (miśra) is mentioned in the middle as it refers to the early and later volitional cases. It indicates three points- (i) the liberatables have subsidential and destructional volitions involving right faith and right conduct and destructional-cum-subsidential volitons representing the trio of right faith, knowledge and conduct (of course, they also have realisational and inherent volitons) (ii) the non-liberatables possess the realisational and inherent volitions along with the destruction-cum-subsidential volitions. (iii) The non-liberatables and liberatable wrong-faithed ones have destruction-cum-subsidential volitions involving knowledge and faith but without conduct.

22. The word 'Jīvasya' (of the living) in the aphorism is meant to exclude all other reals or realities and to state that these volitions are found only in the living beings.

23.Q. If the soul renounces these volitions, there will be no soul at all as it cannot exist without its characteristics like the fire without hotness. It the soul does not renounce these volitions, there will always be the realisational and other volitions of anger, pride etc. which are its nature. This will mean no liberation of the living beings.

A. These flaws are not applicable to the polyviewists. The canons point out that the living one does not abandon its nature with respect to substantivity of beginningless and inherent consciousness, Also, it abandons the beginningful

volitions of realisational etc. types with reference to its modal aspect. Thus, the living one is non-renouncer as well as renouncer of its nature under septadic predication principle. It is only the absolutists who have the above flaws. They cannot be applied in case of non-absolutists.

24. Secondly, the disputant has not understood the Jaina concept properly. There is no salvation due to renouncing or non-renouncing of one's nature. The salvation is said to occur on the destruction of all the eight karmas due to following the path of salvation through the internal cause of right faith etc. in the presence of correcponding external causes by the karmically bonded living beings.

There is no total absence of fire even by foregoing its nature of hotness because it always exists in the form of mattergic reality. The hotness is one of the modes of mattergy. It does exist even in its absence through its quality of non-livingness and other modes.

25. Thirdly, we know that the eye has a nature of seeing the objects. However, there are situations (like sleep or stupor) when it does not see objects. Thus, it seems to forego its nature. However, this does not mean that there is the absence of the eyes under these conditions. Similarly, the object-viewing nature of the eye is destruction-cum-subsidential. This is not perceptible in case of the omniscients who have destroyed all the karmic obscurings where there is no sensory knowledge and, therefore, there is no corresponding nature of object-viewing by the eye. Thus, despite the existence of physical eye, there is foregoing of its nature. But it is not taken as indicative of the absence of the eye. In the same way, there is no absence of soul despite the destruction of realisational etc. volitions causing karmic bonding. This is due to the fact that there are always destructional volitions associated with the living beings which prove the existence of the soul.

Supplementary Notes

1. The commentary deals with the following points :

(a) The living real is characterised by the five volitions due to different karmic causes. They have been defined with illustrations wherever needed.

(b) The order of the volitions in the aphorism has been justified.

(c) These five volitions form a class (of five varieties), hence there is singular number in the word 'Tattvam' in the aphorism.

(d) There cannot be the addition compound in the aphorism as it would lead to undesirable meaning.

(e) The living soul may be maintaining its volitional nature substantively while it may change its nature modally. The use of septadic predication principle is realisatic in such cases.

(f) The soul cannot be negated in the absence of these volitions as there are always destructional volitions there.

2. This aphorism defines the living real (Jīva) in terms of its volitional states. It is observed that this text has used the term 'Jīva' throughout for the living entity in general (whether embodied or pure). It connotes the idea that the term 'Ātma' (disembodied or pure soul) could not get usage in Jaina system until the time of Umasvati of 3-4th century A.D. This could also be attested from the name of 'Jīvasthana' (Stations of the Living) of a section of the Jaina pro-canon 'Ṣat-khanda-āgama' and the use of the term 'Jīva' only in Kaṣāya-pāhuḍa. There is clealy a difference between the sense of these two terms.

The Sānkhyas, Vedāntins, Nyāya-Vaiśeṣikas and Mīmānsakas have the concept of permanent soul (ātma) in terms of dis-embodied living and without transformations. The transformations in terms of cognition, pleasure, pain, attachment etc. have been assumed to be the property of 'Prakṛti' (basic element) or Avidyā (ignorance). They may be conjunctional properties of soul. In contrast, the Buddhas do not have the concept of soul. It is but a momentary succession of transformations or impressions. The Jainas have the concept of 'Jīva' in terms of permanent-cum-momentary nature- a synthetic view of different systems. The living 'Jīva' is permanent in the midst of transformations. It has different modes- some subtle like knowledge, pleasure, pain etc. and some visible like embodiment etc. under different conditions. All of them are intrinsic or extrinsic qualities of the living.

The text has, therefore, a dual meaning for the term 'Jīva' (living)- (i) embodied soul or general wordly living being and (ii) dis-embodied soul or pure ātmā. The descriptions in this chapter refer to both the types of living. Many commentators refer this term in the sense of 'dis-embodied beings'. However, they have also used this term in the sense of embodied living when required. For the sake of avoiding ambiguity, the term 'Jīva' here will refer to the wordly living being in terms of biology. However, wherever the commentators have used the word 'Ātmā' it will be referred to as dis-embodied soul- a field outside biology at present.

3. Different commentators have many additional information about the meaning of this aphorism :

(a) The word 'Jīva' (living) here refers to as that entity which has livingness or vitalities (physical or psychical). It does not refer to the 'Jīva' with respect to the life-span karma only.

(b) The word 'Sva' (self, own) means the living being in general. The soul is the material cause for all the volitions mentioned in this aphorism. It is the soul which is subject to different volitions representing mental modes. The knowledge etc. are inherent or intrinsic volitions while passions like anger etc. are extrinsic conductal volitions. It may be possible that these volitions might have been termed as extrinsic with respect to the ideal standpoint. However, most of the logical commentaries deal with the idealistic approach. They call

them as the intrinsic properties of the living. There is dependent-dependable relationship between these volitions and the living beings.

4. These five volitions have been mentioned with respect to their possibility in all the living beings in general or any living being in particular.

5. It is not necessary that all these five volitions occur simultaneously. It is stated that - (a) the beings under liberation have only two volitions - (i) destructional and (ii) inherent, and (b) the other wordly beings may have volitions varying between 3 to 5 as below :

(i) Volitions found upto the third stage of spiritual development- there are three volitions- (a) realisational (b) inherent and (c) destruction-cum-subsidential .

(ii) Volitions found upto tenth stage with subsidential or destructional right faith- there are four volitions- (a) realisational (b) inherent (c) destruction-cum-subsidential and (d) subsidential or destructional.

(iii) Volitions found above tenth stage and after ascending the subsidential ladder- there are all the five volitions.

(iv) The subsidential and destructional volitions are not found in non-liberatables. That is why, the two are placed in the sequence.

6. The realisational volition is non-living by nature as it is related with karmas. It becomes the volition of the living beings because of beginningless association between the two. It is, therefore, extrinsic volition also. The others are the natural or intrinsic ones.

7. These volitions are the uncommon characteristics of the living reals only. They are not observed in other reals. They are the intrinsic properties of the living just as the eight different parts (feet, hands, head, breast, back, and buttocks) of the body or five components (stem, branch, leaves, flowers and fruits) of the trees are intrinsic parts of the corresponding entities. Of course, there are many inherent properties like existence, functionality etc. (as enumerated under aphorism 2.7) which are found in the living and non-living reals-both. However, because of their commonness, they have not been included here.

8. These volitions have been derivatively defined through the explanatories of the text. There seems to be no difference between the derivative and traditional meaning of these volitions.

9. These volitions are taken as internal factors for karmic processes while substantive, locational and temporal factors are taken to be external ones.

10. The order of the volitions in the aphorism is based on the objective of liberation.

11. The word 'Alpa' in short aphorism 2.1.9 has two meanings- (i) short in duration and (ii) small in number. The subsidential volitioned ones have least values on both counts:

$$1/As\ P = 1/As\ Ks \equiv 1/\infty\ Ks$$

12. The volitions of the living beings generally represent the mental modes called emotions. They form an important part for psychological studies. It is said that they have three concommittant characteristics- (i) conscious (ii) behavioral and (iii) physiological. They may be desirable as well as undesirable. Their affectivity, intensity and temporal duration varies widely. They may arise due to (i) sensory and other situations (ii) cognitive and (iii) social factors and impulses. They effect our body and mind.

The primary volitions are said to be four in number-hapiness, sorrow, fear and anger on individual level. There may be others like love and hate, pride and shame, guilt and remorse on social level. There may be evaluative volitions also like appreciation of arts, humour, religion and wornders of nature etc. In addition, there are many volitions of mixed nature like jealousy, bestowing regards and blessings etc. Our behaviour, personality and other characters depend upon these volitions along with many other factors.

The psychology does neither recognise the existence of soul nor karma theory. It indicates the origin of volitions on physiological (visceral feedback theory, stimulation of dorsal thalamus), neurophysiological (activation of limbic area of forebrain and brainstem) and cognitional basis. Some behavioral theories are also there. They are based on the existence of centres for different emotions in brain. However, it is pleasing to note that psychology has similar resultant description about volitions.

In contrast, the Jainas point out that the volitions are the resultant effects of the evergoing karmic accumulation and dripping processes associated with the emboided soul. Preliminarily, self-generated, provoked, mixed and karma-generated psychic karmas are involved leading to physical karmic processes of outer manifestations in terms of varied physical changes. The karma theory indicates the volitions to be the resultant effects of earlier earned or current feeling producing (pleasure, pain) and deluding (passions and instincts) karmas. In addition, it also adds that all these volitions cause the influx of newer karmas for carry-over results. It must, however, be pointed out that they are prodominantly individual-based. They have mentioned almost the same types of volitions as psychologists but due to predominantly karmic origin.

The basic question might be asked- what is karma ? The Jainas point out they are made up of very fine material particles having 4-touch (hot, cold, positive, negative) character- called as karmons. Infinite karmon particles may form an aggregate called karma capable of homolocation and mutual contact with the soul. They form the karmic and luminous body associated with soul for transmigration. It is said that this karmically embodied soul enters the wombs at the precise instant of fertilisation which carries the emotional characters along with the genes, brains and environment. Thus, the Jainas agree that the karma is not the only factor for emotions, but it is one of the determining factor. The fine size of karmas does not allow us to equate them with the microscopically

observable genes, glandular secretions or nucleic acids etc. However, their functions are very much akin to them. Besides self-generation, the volitions are also originated through 12 types of impulsive instincts described by McDugal in 1923 to which many more have now been added. It is seen from the Table 1 below that almost all of them may have karmic origin.

Table 1 : Volitions and their karmic origin

S.No.	Volitions	Karmic Origin
1.	Happiness	Feeling producing karma
2.	Sorrow	Feeling producing karma
3.	Fear	Feeling producing & deluding karma
4.	Anger	Conduct deluding karma
5.	Pride	"
6.	Love/attachment	"
7.	Hate/aversion	"
8.	Shame/guilt/remorse	Feeling producing & deluding karma
9.	Humour/laughter	Deluding karma
10.	Sex/libido	Deluding karma
11.	Possessiveness/greed	Deluding karma
12.	Deceit	Deluding karma

Thus, the karma theory could be expressed in terms of current psychology. However, the theory seems to peep a little deeper in an indirect way.

The main object of religious system is to let the living being move towards spiritual growth leading to the highest happiness and bliss. This path is infested with many types of detractions due to the variety of undesirable volitional behaviour and instincts or motives. These make up the world physically miserable. The religion aims at to reduce these miseries through volitional controls. The names of different volitions given in the aphorism 2.1 are based on the type of processes of controlling or purifying them, thus, leading the individual towards meritorious ones to improve happiness. These processes refer to karmic system as different karmic types cause these varying volitions. The Jaina psychology is, thus, based on karma rather than physiology or neurophysiology which peep into conscious, sub-conscious and even unconscious mind. However, it seems the karma theory peeps though unconscious mind.

The current psychologists agree that there are many undesirable volitions and their attendant activities which require control. A number of defense mechanisms have been proposed in this direction. They have an object of improved and more sociable man for psychologists. In contrast, they have an object of spiritual improvement for the religionists. In fact, many of the so called undesirable volitions may be desirable to some extent but their duration

and intensity has to be checked. The control processes indicated by the psychologists very well agree with the three basic processes described in this aphorism as shown in Table 2.

Table 2 : Volitional Control Processes

S.No.	Aphorismic	Psychological
1.	Subsidence	1. Repression
		2. Regression
		3. Denial and Projection
2.	Destruction-cum-subsidence	4. Sublimation
		5. Dispalcement
		6. Rationalisation
		7. Compensation, Redirection
3.	Destruction	8. Dissolution

It is clear that the psychological categorisation is more exhaustive and explanatory for each indiividual process described in the aphorism. It has also a content of verifiability. It must be noted that meditational practices have not been included in the psychological processes for volitional purification which form the most important factor for all the three aphorismic processes.

The subsidential etc. volitions of the living beings have been described in 2.1. Do these volitions have varieties ? If so, what are these varieties ? The next aphorism mentions their varieities :

Dvinavā-ṣṭā-daśaika-vinśati-tri-bhedāh Yathā-kramaṁ 2.2

These volitions have two, nine, eighteen, twenty one and three varieties respectively. [Thus, there are 53 varieties of these five volitions in all].

1. The words 'two etc.' are in the form of addition compound here. They should each be connected with the word 'variety' (bheda) here.

Q. The addition compound is used in case of joining the others of similar nature. However, there is no similarity here. The words like two etc. (upto nineteen) are called numerables (Sankhyeyas) while the word 'twenty one' is called a number (Sankhyāna). Thus, the aphorism should not have addition compound.

A. This is not a flaw. The numberable words have also a tendency to be used as numbers with reference to different factors. The prominent also follows the secondary under certain conditions. It can be illustrated by the fact that sometimes even the prominent king acknowledges the prominence of his chief minister depending upon his experience, advice, action and effect.

Q. This answer may be logically correct. But it contradicts the rule of grammar which says that words from one to nineteen are numberable-prominent while the words twenty and onwards are sometimes number-prominent and

sometimes numberable-prominent. If the words two etc. are also taken as numbers, they will be similar to twenty etc. This will mean that becasue the number is one, there should be singular number and possessive case here is based on the differential factor. We find this in the usage of 'Twenty of Cows'.

This is not correct to say that the grammar also mentions two etc. in terms of number as in the case of word 'Dvi-ekayoh' (two and one) as the word here represents a group due to secondary derivation as is illustrated by the usage of 'forest with strong bears' (Bahuśakti-kitakam Vanam).

A. We presume the words twenty etc. as numerables despite their number-prominence as there is a rule that the secondary may become prominent even without proper import. Thus, when the words two etc. are already numerable-prominent and the words twenty one etc. could also be treated as similar. Thus, there is similar category of both the words. Hence there could be the use of addition compound in this aphorism 2.2.

Q. What is the sense of word 'variety' (Bheda) here ? Does it have a meaning with reference to self or non-self ?

A. It has a meaning prominently with reference to self. It is said that the adjective is with reference to the object itself. Thus, it will mean that there are 2, 9, 18, 21 and 3 varieties only.

Q. It is observed in many cases that the words 'two etc.' are objectively prominent. Thus, here too, as the word 'variety' is prominent, it should be placed in the first place followed by 'two etc.'.

A. This happens when the particularity is stated under the general treatment. For instance, if one asks 'what are the two' ? 'Two Yamunas' is the answer. If one answers in the form of a dual number, 'Yamune', the word 'two' will, then, be superfluous. However, here, there is doubt because of the plural number of the term "Bhedāh'. 'How many' will be the question here. If one replies 'two, nine, eighteen, twenty one and three', there will be a further question- 'what are they' ? Thus, there will be inconclusion and doubt. Hence, the adjective-object relationship is desired here. The words 'two etc.' are secondary and, hence, also they are intended as adjective here.

Alternatively, let there be the term 'variety' with reference to non-self-import. This will mean that those are the five volitions whose varieties are two etc. Here, despite the objectivity of numeral words. there could be their pre-placement according to the Patanjala-Sutra 'the pronouns and numbers can be placed earlier'. (2.2.35).

There is change of case according to the meaning. Thus, the case of subsidential etc. would be changed into the possessive case here. This will mean that these are the varieties of these volitions. They should be related here with reference to their aphorismic order.

2. The word 'variety' should be applied in each case as is done in the case of application of 'serve the food' to all the three- Devadatta, Jinadatta and

Gurudatta individually. Thus, we will have the meaning of two varieties, nine varieties etc. here in respective cases.

3. The order of two etc. varieties should be related with the stated order of volitions in aphorism 2.1. Thus, it will mean that the subsidential volition has two varieties, destructional volition has nine varieties, destruction-cum-subsidential volition has eighteen varieties, realisational volition has twenty one varieties and the inherent volition has three varieties.

Supplementary Notes

1. The commentary deals with the following points :

(a) A total of fifty three varieties representing different volitions have been mentioned as per the order in aphorism 2.1.

(b) The different varieties represent qualities of different volitions. They are generally non-different from respective volitions. They may, however, be different in terms of their classes.

2. Some contend that this aphorism refers to the varieties with reference to the wordly beings only in order to safeguard the salvated beings. However, this does not seem to be correct. The word 'Jīva' in aphorism 2.1 involves the living beings of all types in general. Moreover, there is no rule about the existence of all the volitions in all the beings as mentioned earlier.

Now, the indetermined numerables two etc. are number-indicating words in the earlier aphorism 2.2. They are related with specific objects like subsidential volitions etc. These cannot be described simultaneously. They can be described only in order. Thus, the varieties of the first mentioned volition of subsidence are described in the following aphorism 2.3 :

Samayaktva-cāritre 2.3

The subsidential volition has two varieties : (i) subsidential righteousness (right faith) and (ii) subsidential conduct.

1.Q. The right faith or righteousness and right conduct have already been defined. How they could be subsidential in character ?

A. The subsidential righteousness arises due to the subsidence of seven karmic sub-species. There are four sub-species of conduct-deluding karma- the four type of infinitely-bonding passions of anger, pride, deceit and greed. There are three types of faith-deluding karma- righteousness,wrongness and right-cum-wrongness. All these added make up the seven sub-species.

2.Q. How there could be karmic subsidence in case of eternally wrong-faithed liberatable (or non-liberatable even) infested with the realisation of karmic muddiness ?

A. Their karmas are subsided due to different types of proper factors like favourable times etc. The word 'etc.' involves (i) pre-birthal recollection (ii) listening of religious sermons (iii) experience of painful karmas (iv) sight of

Jina images (v) celestial miracles. [Thus, a total of five factors are there to cause subsidence].

There are many types of favourable time. The general favourable time is that when the karmically bound liberatable being becomes capable of attaining the first stage of right faith at a time when only the half-matter-change-time (Ardha-pudgala-parivartana) is remaining. He cannot attain it if more-than this time is remaining. This is the first favourable time. The second type of favourable time is related with the duration of karmas. There is no attainment of the first stage of right faith under the maximum or minimum duration of karmic bonding. One becomes capable of attaining this stage of right faith (i) when the living being binds karmas of less than 10^{14} Sagaropama years of duration and (ii) when the duration of the earlier-earned karmas has also been reduced to the duration of 10^{14} Sagaropamas less by numerable thousand Sagaropmas through the volitional purity of the living.

Karmic-Durational favourable time = $10^{14}S - N \times 10^{3}S$

where S is Sagaropama years and N is numerable number.

The third type of favourable time is related with birth or modal states. Any liberatable, five-sensed instincitve, completioned, wrong-faithed and volitionally pure can attain the first stage of right faith. As soon as one attains it, he undergoes volitional purity in an Antarmuhurta (app. 48 minutes) and divides the wrong-faith karma in terms of three subspecies of faith-deluding karma-righteousness, wrongness and right-cum-wrongness.

Q. Where does the subsidence of faith-deluding karma occur ?

A. The above subsidence process occurs in all the four destinities. It is only the completioned hellish beings in the seven hells who are capable of attaining the first stage of right faith after their first Antarmuhurta of residence there. The hellish beings in the first three upper hells attain the first stage of right faith through three factors- (i) pre-birthal recollection (ii) listening to religious sermons and (iii) experiencing the pain-producing karmic realisation. The hellish beings in the lower four hells attain the first stage of right faith through two factors only, (i) and (iii) above.

All the subhumans of all the continents and oceans attain the right-faith stage under their completioned state only and that too not before 3-9 days of their birth in this destinity. There are three factors which lead to righteousness among these sub-humans- (i) pre-birthal recollection (ii) listening to religious sermons and (iii) sight of Jina images.

The human beings of two-and-half continents attain righteousness under their completioned state only and that too not before the age of little more than eight years. They can attain it through any or all of the factors mentioned in the case of sub-humans.

The celestials residing upto the upper Graiveyakas (celestial abodes) can attain righteousness under their completioned state only and that too after an

Antarmuhurta of their birth there. The celestials beginning from mansional ones upto the residents of the twelfth- Sahasrāra-heaven can attain righteousness through any or all of the following four factors- (i) pre-birthal recollection (ii) listening to religious sermons (iii) sight of Jina images and (iv) observations of celestial miracles or accomplishments. The celestials of 13-16 heavens may attain the righteousness through the first three factors as above. The celestials of nine Graiveyakas may have it through the first two factors as above. The higher celestials are always right-faithed as a rule.

3. The subsidential conduct arises from the subsidence of twenty eight subspecies of deluding karma in terms of twenty five of conduct-deluding karma and three of faith-deluding karma as shown below :

(a) 25 types of conduct-deluding karma : (i) sixteen types of passions :

(i) anger, (ii) pride, (iii) deceit and (iv) greed- each of (i) infinitely bonding (ii) partial vow-preventing (iii) total vow-preventing and (iv) gleaming types - 4x4 = 16. and

(ii) Nine types of quasi-passions :

(i) Laughter (ii) attachment or liking (iii) aversion or dis-liking (iv) sorrow (v) fear (vi) disgust (vii) male-libido (viii) female-libido and (ix) neuter-libido.

(b) 3 types of faith deluding karma :

(i) wrongness (ii) righteousness and (iii) right-cum-wrongness.

Thus, we have 16+9+3=28 subspecies of deluding karma.

4. The righteousness is mentioned first in the aphorism as the conduct arises only after the righteousness.

Supplementary Notes

1. The commentary deals with the following points :

(a) Two types of subsidential volition have been mentioned in the text.

(b) The volition of subsidential righteousness is caused due to the subsidence of seven karmic species involving four infinitely bonding passions and three right faith deluding karmic species.

(c) The subsidence of karmic species occurs due to some or all of the six factors like (i) three types of favourable times due to (a) half-matter-change-time (b) karmic duration and (c) current birthal mode, (ii) pre-birthal recollection *(iii) listening to religious sermons (iv) sight of Jina images (v) experiencing pains and (vi) observing the deital glamours. The subsidence is* possible in all the four destinities.

(d) The volitional subsidential conduct occurs due to subsidence of all the twenty eight karmic species of deluding karma as mentioned in the text. The conductal volition is preceded by the volitional righteousness.

2. The righteousness and right conduct could also be destructional or destruction-cum-subsidential. But here only their subsidential nature is intended. This subsidence has also a specific character for volitional descriptions.

3. There are two states of karmas- their bonding and debonding mentioned in many texts. A third state of induction (non-fruition) has also been indicated in some texts. There are eight karmic processes. The subsidence is one of them where karmic realisation (premature or other types) is held up. This is a short-lived process possible for all types of karmas. However, this overall state and process is not intended here. Only the subsidence of deluding karma through specific volitions of lower level is intended here as the volitions are mainly the sphere of this karma. There is no internalised subsidence of karmas other than deluding karma. That is why, subsidential volitions have only two varieties based on the two types of deluding karma. These volitions continue upto the eleventh spiritual stage.

4. In fact, the subsidential conductal volition occurs due to subsidence of twenty one species of conduct-deluding karma- the other seven have been subsided during subsidential faith volition. The repetition of these seven species indicates their double strength effecting faith as well as conduct.

5. The subsidence is proved due to external and internal causes. It is also proved by self-experience. The subsidential quiteness is not possible in case of dissolution or destruction of karmas like the lost riches.

The deluding karmic subsidence can be proved by inference : There is karmic subsidence because it produces transparent peace like the mud subsidence from the muddy water.

6. The commentary uses the word 'numerable' (Sankhyeya) in 2.2.2. It seems to have no definite value. But it may vary between $10^{120}-10^{220}$ as shown by Jain in Tulsi Prajna 10.4.1985 p.p. 22-30.

7. It has been pointed out that there are no subsidential factors as above in the case of distantly liberatables and non-liberatables in question. Besides, there is the absence of proper spiritual stages like lower, unprecedented and similar volitional purity which also result in non-subsidence.

The next aphorism is intended to describe the nine varieties of destructional volitions as indicated in aphorism 2.2:

Jnāna-darśana-dāna-lābha-bhogopabhoga-viryāṇi Ca 2.4

The nine varieties of destructional volitions are : (i) knowledge (ii) conation (iii) donation (iv) gain (v) enjoyment (vi) repeatable enjoyment (vii) energy or potency (viii) righteousness and (ix) conduct. (The last two are included here with reference to the word 'ca' (and) (in the aphorism 2.4).

The word 'ca' in the aphorism means inclusion of the two varieties as above from the aphorism 2.3 to make up the nine varieties of destructional volition (as only seven are mentioned in 2.4). All these varieties here should be qualified with the term 'destructional'.

1. The knowledge and conation become destructional when complete destruction of knowledge-obscuring and conation-obscuring karmas takes place. (They could be called as absolute or pure knowledge and conation).
2. The destructional donation is the capacity in terms of assurance of safety, security and fearlessness which arises due to the complete destruction of donation-obstructing karma. It obliges the infinite number of living beings of all times.
3. The destructional gain is the capacity of assimilation of highly auspicious, fine and infinite mattergic particles by the omniscients every Samaya. These particles give strength to the body even in the absence of morsel food. They are uncommon for general human beings. This capacity of gains arises on the total destruction of gains-obstructing karma by the omniscients who do not take the morsel food. This fact removes the doubt about as to how the gross body can remain sustained even for 10^{20} years (Pūrva-koti-a larger time unit) without morsel food.
4. The total destruction of enjoyment-obstructing karma leads to the rise of unparalleled and infinite enjoyment. This is called destructional enjoyment. This causes many marvels like showers of five-coloured, pleasant smelling flowers and variety of sacred smelling waters. It also causes the marvel of seven-petalled lotus-feet. It causes the spread of frangrant incense and cold-pleasing airs. There may be many other excellences too.
5. The total destruction of repeatable enjoyment-obstructing karma leads to the rise of infinite destructional repeatable enjoyment. The manifestation of throne, fly-flappers, three royal umbrellas, Ashoka-tree, aura or halo, pleasing music and divine-drum sound etc. are its splendid modes.
6. The total destruction of energy-obstructing karma (which obstructs the natural power of the soul) leads to the rise of the infinite destructional energy.
7. When the above twenty five sub-species of conduct-deluding Karmas and three species of faith-deluding Karma are completely destroyed, there arise the destructional right faith and conduct.

Q. The total destruction of donation-obstructing etc. karmas lead to donational accomplishments etc. They, in turn, lead to the functions of assuring security and fearlessness etc. Will all this not be applicable to the salvated beings also ?

A. This is not so. The above accomplishments and functions are there when there is realisation of physique-making karma of body and ford-builder species. The Salvated beings do not have these karmas. Hence, these effects do not apply to them. However, they have these accomplishments etc. in the form of infinite and unobstructed bliss like the infinite energy in the form of absolute knowledge.

Q. The salvatedness is described as destructional in the canons. It should also be mentioned as a variety in this aphorism.

A. This is not necessary. When particulars are described, the untold generality is always involved there. It could be illustrated by the fact that when one mentions about the knots or joints, the fingers are always implicated there. The salvatedness is common for all the destructional volitions.

Supplementary Notes

1. The following points are dealt with in the commentary:

(a) The nine varieties of destructional volitions have been enumerated here on the basis of the destruction of the karmas as below:

1.	Destructional knowledge	13^{th} stage	Due to desctruction of knowledge obscuring karma
2.	Desctructional conation	13^{th} stage	Conation-obscuring karma.
3-7	Destructional donation, gain, enjoyment, repeatable enjoyment and energy	13^{th} stage	different varieties of obstructive karma.
8.	Destructional righteousness	$4\text{-}7^{th}$ stage	Seven sub-species of deluding karma
9.	Destructional right conduct	12^{th} stage	Conduct deluding karma.

(b) These destructional volitions do not occur in the salvated beings as they are dependent on the physique-making karmic species (which are not there in them).

2. The absolute knowledge is obscured by the corresponding knowledge obscuring karma. However, other types of this karma are also indirectly involved in its obscuring. Hence, it has been indicated to arise from the destruction of knowledge-obscuring karma as a whole. Similar point is also applicable in case of the arise of absolute conation.

3. The different marvellous modes of destructional donation, gain, enjoyment and repeatable enjoyment are the dependent modes of the living being. Their actual manifestation depends on the realisation of two sub-species of physique making karma. They have, therefore, been formally designated as destructional volitions.

4. The destructional volitions may also arise through the non-destructive karmas (they are four-life span-determining, status-determining, feeling-producing and physique-making karmas). But they could not be called uncommon characteristics of the living as they are observed in other reals too. Hence, they have not been mentioned here.

5. The infinite purity due to destructional volitions can be proved by the following inference:

"The degree of excellence in purity must reach its consummation somewhere, because this is the way of all progressions like atoms to the universe or purity of metals like gold etc. from their ores." The gradual purity in faith, knowledge and conduct of living beings is observed through mental purity, austerities and karmic destruction-cum-subsidence etc. These proccesses

are consummated in total karmic destruction resulting in infinite purity. Moreover, there are no contradictory evidences in this regard.

6. The karmic destruction process has been described as below:

S.No.	Spiritual stage	Species destroyed	Name of Species
1.	5th stage	16	Wrong faith, (Hellish destinity, life-span, succession), 1-4-sensed class. Hotness, cold light, fine, nonmobile, general-body, non-completion, unsymmetrical configuration, Loose body-joint.
2.	6th stage	25	Deep sleep, deep drowsiness, somnabulism, 4 Infinite bonding pessions, subhuman (destinity, lifespan, succession), 4 bone-joints, cold light, inauspicious sky movement, harsh voice, dull appearance, unattractive face, female libido.
3.	7th stage	10	4 partial-vow-preventing passions, 3 gleaming passions, 3 faith-deluding karmas.
4.	8th stage	4	4 total vow-preventing passions.
5.	9th stage	6	Hellish and subhuman successions, 1-4 sense-classes.
6.	10th stage	1	Gleaming passion of greed.
7.	11th stage	36	5 types of knowledge obscuring karmas, 6-types of remaining conation obscuring karmas, 2 destinities, 9 quasi-passions and others.
8.	12th stage	5	5 obstructive karmas.
9.	13th stage	16	-
10.	14th stage	1	-

This table is based on Karmakanda. However, some diffferences in details are found in other texts.

The next aphorism is intended to describe the eighteeen varieties of destruction-cum-subsidential volitions as mentioned in aphorism 2.2 :

Jnāna-ajnāna-darśana-labdhayah Catuh-tri-tri-panca-bhedāh Samyaktva-cāritra-samyamā-sayamāśca 2.5

The eigheteen varieties of destruction-cum-subsidential volition are as follows :

1-4 Four right knowledges, 5-7 three wrong knowledges, 8-10 three conations, 11-15 five super-attainments, 16-18 righteousness, conduct and restraint-cum-non-restraint.

1. The words 'catuh' (four) etc. are in the form of addition compound. They are each connected with the word 'bheda' (variety) where adjuctival compound

(Bahubrihi) could be utilised to clarify the meaning. Thus, it will mean those (knowledges etc.) which have 4, 3, 3 and 5 varieties respectively.

Q. This aphorism has the the-word 'Tri' (three) twice. Why it has not been reduced to one 'tri' only by making an exception to the addition compound ?

A. It has not been done because one 'Tri' word does not clarify the proper meaning. Moreover, the second word 'tri' refers to another object (i.e. conation). There are, thus, specific reasons for the two 'tri' words.

2.Q. There should be inclusion of the word 'respectively' (Yathākarmaṁ) in this aphorism to refer to the proper order between knowledge etc. and their number of varieties.

A. This is not necessary. It is supplied from the second aphorism 2.2 as above. Thus, it means that there are four right knowledges, three wrong knowledges, three conations and five super-attainments.

3.Q. What is subsided and what is destroyed during the destruction-cum-subsidential volition?

A. There are two types of supervariforms (Spardhakas) - (i) partially destroying and (ii) all-destroying. When there is realisation of all-destroying supervariform, no soul qualities are manifest even slightly. The absence of their realisation is called destruction. Similarly, the existence of non-realised all-destroying supervariforms is called subsidence as there is no manifestation of energy.

The destruction-cum-subsidential volition arises when (i) there is non-realisational destruction of the earned and manifest all-destroying karmic supervariforms of the self, (ii) there is existential subsidence of the same and (iii) there is realisation of partially destroying supervariforms (of the karmas of sensory knowledge etc.) and (iv) there is existential subsidence of non-realised all-destroying karmic supervariforms. Due to these factors, there is no complete destruction. Hence, the volition is mixed.

4.Q. What is meant by the term 'Supervariform' (Spardhaka)?

A. The space-points of realised karma are equal to infinite times the number of non-liberatables and infiniteth times the number of the salvated :

Spacepoints of realised karma = no. of non-liberatables x ∞

or, $= 1/\infty$ x no. of the salvated beings.

Out of these, the section of the space points having qualitatively minimum size is intellectually divided in such a way that it can not be divided further. These indivisible corresponding sub-sections are equal to infinite times the number of all the living beings in the universe. Their number is collectively called a 'variate' (Varga). Similar treatment is done on all the minimum sized karma spacepoints and corresponding variates are obtained. When this number is squared, one gets a set of varietes of equal number an quality. This set is known as variform (Vargaṇā) or

$$\text{Variform} = (\text{Variate})^2$$

Now, one should have a variate of a set equal to infinite times the number of all the living beings consisting of indivisible sub-section as above, but with an additional similar subsection. The group (or square ?) of this variate should be converted into variforms. Thus, one should form as many variates and variforms as possible until one gets an additional indivisible subsection each time. The group of such variforms involving sequential regression and progression is called a supervariform. Thus, we have

a group of variates = 1 variform

a group of variform = 1 supervariform

[The words 'Samudaya' or 'Panktīkṛta' have been used to mean a 'group'. But no numerical value is given for these terms].

Afterwards, one does not get sections having 2, 3, 4, numerable and innumerable indivisible subsections more than the earlier ones. One gets only those which have infinite subsections more than the earlier ones. Out of these, one should have a section and convert it into a variate. The group of such variates forms variforms by the method described above. They are, then, converted into supervariforms by the same method as above. By doing so, we get supervariforms equal to either infinite times the number of the non-liberatbles or infiniteth times of number of the salvated. This is the number of supervariforms found in one realisational station.

5. There are four types of destruction-cum-subsidential knowledges - (i) sensory, (ii) verbal, vocable or scriptural (iii) clairvoyance and (iv) telepathy. The sensory and vocable knowledges arise (i) on the non-realisational destruction of all-dstroying supervariforms of enegry-obstructing karma and of sensory and vocable knowledge obscuring karmas (ii) on their existential subsidence and (iii) on the realisation of partially destroying supervariforms of the same karmas. The destruction-cum-subsidential character of clairvoyance and telepathy should also be similarly understood with respect to the corresponding karmic obscuring.

6. The wrong knowledge has three varieties - (i) wrong sensory knowledge (ii) wrong vocable or scriptural knowledge and (iii) wrong clairvaoyance. Their destruction-cum-subsidential nature should be understood as before. The rightness or wrongness of knowledge is dependent upon the non-realisation or realisation of the karma of wrong faith respectively.

7. The conation has three varieties- (i) occular (ii) non-occular and (iii) clairvoyant. These arise on the destruction-cum-subsidence of respective conation-obscuring karmas as before.

8. There are five destruction-cum-subsidential super-attainments- (i) donational super-attainment (ii) gains super-attainment (iii) enjoyment attainment (iv) repeatable enjoyment super attainment and (v) energy or potency super-attainment. These arise on the destruction-cum-subsidence of all-

destroying supervariforms of donation-obstructing etc. karmas and on the realisation of their partially-destroying supervariforms.

The word 'righteousness' here refers to the experiencer or realiser (vedaka) righteousness. The destruction-cum-subdisdential righteousness is defined as the faith in realities arising due to (i) the non-realisational destruction of (a) four infinitely-bonding passions and (b) wrongness and right-cum-wrongnss subspecies (ii) the existential subsidence of these karmic subspecies and (iii) realisation of partially destroying supervariform of righteousness.

The destruction-cum-subsidential conduct develops through the detachmental volitions arising due to (i) non-realisational destruction of infinitely bonding, partial and total-vow-preventing tetrads of passions (twelve in all) (ii) the existential subsidence of these twelve passions and (iii) possible realisation of partially destroying supervariforms of one of the forms of four gleaming passions and nine quasi-passions.

The destruction-cum-subsidential restraint-cum-non-restraint develops through the abstinent-cum-non-abstinent volitions arising due to (i) non-realisational destuction of eight passions of their infinitely bonding and partial vow preventing tetrads (ii) the existential subsidence of these passions (iii) the realisation of vow-preventing tetrad of passion (iv) the realisation of partially destroying supervariforms of gleaming passion and (v) possible realisation of nine quasi-passions.

9.Q. The varieties of instinctiveness, right-cum-wrongness and activities (yoga) should also be included here because of their destruction-cum-subsidential nature.

A. This is not necessary. They are included here under the categories of knowledge (sensory), righteousness and super-attainment of energy. The destruction-cum-subsidential instinctiveness is included in the sensory knowledge due to destruction-cum-subsidence of quasi-sense-obscuring karma. Though the right-cum-wrongness has a dual character, still it is taken as one like the milk-water mixture. It is included, therefore, in the category of righteousness due to its partial righteous character. The activity (yoga) is included in the super-attainment of energy.

Alternatively, the word 'ca' (and) in the aphorism should be taken to include all those varieties not mentioned.

Q. When the five-sensed nature is common in the term 'instinctive', how is it that there is destruction-cum-subsidence of quasi-sense-obscuring karma in some and not in other living beings?

A. Despite the common five-sensed nature, the instinctiveness arises only on the specific realisation of the physique-making karma of class of instinctiveness, due to the destruction-cum-subsidence of quasi-sense-obscuring karma. It does not occur without this condition. It is just like the fact that the

destruction-cum-subsidence of one-sensed etc. Class karmas occurs due to the specific realisation of one-sensed etc. class of physique-making karma.

Supplementary Notes

1. The following points are dealt with in this commentary :

(a) The eighteen varieties of destruction-cum-subsidential volition have been enumerated.

(b) The factors have been mentioned for the mixed nature of this volition.

(c) The term 'supervariform' (spardhaka) has been defined.

(d) Four types of right knowledge, three types of wrong knowledge, three types of conation and five types of supper-attainments have been enumerated along with their karmic causes.

(e) The non-inclusion of instinctiveness etc. in this type of mixed volition has been justified on the basis of their inclusion in other varieties.

2. The destruction-cum-subsidential conduct here should be taken as that which exists in sixth and seventh spiritual stages. The restraint-cum-non-restraint should be taken as that which occurs in the fifth stage. However, the term 'restraint' here means abstinence from harming the mobile beings and the term 'non-restraint' means non-abstinence from harm to the mobile beings (intentionally).

3. The first four volitions represent respective groups (having many varieties) consisting of a total of 15 volitions. The last three volitions are, however, non-group or single volitions.

4. For the destruction-cum-subsidential volition, the soul is the material cause and the karmic states of realisation, subsidence and destruction are the instrumental causes.

5. Though the term 'destruction-cum-subsidence' does not involve the term 'realisation', however this process is involved in this mixed process in terms of realisation of partially-destroying karmic species.

6. The destruction-cum-subsidential volition occurs only due to destruction-cum-subsidence of specific species of four destroying karmas-knowledge-obscuring, conation-obscuring, obstructing and deluding karmas. They must have partial and total-destroying character. Thus, (i) knowledge-obscuring karma causes destruction-cum-subsidence of 4 right knowledges and 3 wrong knowledges (ii) conation-obscuring karma causes the destruction-cum-subsidence of 3 conations (except absolute one) (iii) obstructing karma causes the destruction-cum-subsidence of five super-attainments and (iv) deluding karma causes the destruction-cum-subsidence of righteousness, conduct and restraint-cum-non-restraint. In contrast, the non-destroying karmas do not undergo destruction-cum-subsidence .

7. It may be contended that the words 'righteousness' and 'conduct' could have been supplied form the earlier aphorism, thus, shortening the aphorism 2.5. But it would have been contradictory to the grammatical rule that suppletion

could be there once only. And this has already been done in case of aphorism 2.4 from the aphorism 2.3.

The next aphorism is intended to describe the twenty one varieties of realisational volition as mentioned in the aphorism 2.2:

Gati-kaṣāya-linga-mithyā-darśana-ajnāna-a-sanyata-asiddha-leśyāh Catuh-catuh-tri-eka-eka-ṣad-bhedāh 2.6

The realisational volitions have twenty one varieties as below:

1-4. Four destinities (hellish, subhuman, human and celestial).

5-8. Four passions (anger, pride, deceit, greed).

9-11. Three genders or libidoes (male,female, neuter).

12-15. Wrong faith, wrong knowledge, non-restraint, non-liberation.

16-21. Six aural colourations or aureolas (black, blue, grey, yellow, red, white).

1. The destinity is defined as the physique-making karma whose realisation causes the volitions related with hellish etc. destinities. There are four destinities. The hellish volitions are realisational as they arise due to the realisation of the karma of hellish destinity. Similarly, other types of volitions are also realisational as they arise due to realisation of respective karma of destinity.

2. The passion is defined as a tinged volition arising out of the realisation of specific karma of conduct-delusion. It arises in the form of anger etc. and kills or tinges the natural nature of the soul. It is realisational by volition as it arises due to respective karmic realisation. It has four varieties- (i) anger (ii) pride (iii) deceit, and (iv) greed. Each of them has a four-fold nature- (i) infinitely bonding (ii) partial vow-preventing (iii) total vow-preventing and (iv) gleaming passions. Thus, there are sixteen types of passions.

3. The gender is defined as a specific desire or volition due to the realisation of the karma of libido. The gender has two varieties- (i) physical and (ii) psychical. The physical gender is not intended here as this is the topic related with the volition of the soul. The psychical gender or libido is a self or soul-volition characterised by the mutual desire for male, female or neuters. This is realisational as it arises due to the realisation of the male, female and neuter libido classes of quasi-passional varieties of conduct-deluding karma. [It has three varieties with respect to three genders].

4. The wrong faith is defined as the non-faith or non-predilection in the reals and realities sermonised by the Jinas due to the realisation of faith-deluding karma.

5. The ignorance or wrong knowledge arises due to the realisation of knowledge-obscuring karma. The soul has the nature of knowing. This nature is obscured due to the realisation of corresponding karma like the covering of sun

rays by dense clouds. It is, therefore, realisational. It can be illustarated as follows :

The non-knowledge of taste, smell etc. of the one-sensed living beings is realisational due to the realisation of all-destroying supervariforms of specific sensory knowledge-obscuring karma of taste, smell, sight and hearing senses. Similarly, the non-knowledge of two-sensed etc. beings about higher sense-objects should be explained.

The realisation of all-destroying supervariforms of alphabetical-vocable-obscuring karma causes the non-knowledge of alphabetical-vocables due to the absence of their formations among the five-sensed subhumans (excluding parrots and starling bird etc.) and some human beings. This non-knowledge is also realisational.

The instinctlessness is also realisational as it causes incapacity to learn about desirables and non-desirables due to the realisation of all-destroying supervariforms of quasi-sense obscuring karma. This is also included in the volition of non-knowledge. Similarly, the non-knowledge of clarivoyance, telepathy and perfect knowledge is also due to the realisation of corresponding knowledge-obscuring karma. Thus, all types of non-knowledge is realisational by volition.

6. The non-restrained is that who has non-abstinent volitions due to the realisation of all-destroying supervariforms of conduct-deluding karma. Under this condition, the living being becomes devoid of volitions not to cause violence and he jealously indulges in sensual objects.

7. The living being is begininglessly bonded with the karmas. The realisation of all these karmas lead to the non-liberation of the living being. The volition of non-liberation is, thus, realisational by nature. This arises due to the realisation of eight karmas upto the spiritual stage of subtle passions. It is due to the realisation of seven karmas in the spiritual stages of subsided passion and destroyed passions. It is due to the realisation of non-destructive karmas in the spiritual stages of omniscience with and without activities (13th and 14th stage).

8. The aural colouration or aureola (leśyā) is defined as the tendency for activities due to tinging by passions. It has two varieties - (i) physical and (ii) psychical. The physical colouration is due to the realisation of matter-maturing karmas. It is not intended here as this is the topic of the volitions of the soul. The psychical colouration is the tendency towards activity due to passional tinging. Thus, it is realisational.

Q. The tendency towards activity is the vibrations in the soul spacepoints. This is the super-attainment of energy. It has been described under destruction-cum-subsidential volitions. Similarly, the passions have been mentioned to be realisational. Thus, the colouration is not different from them. Hence it should not be seperately mentioned.

A. This is not correct. The colouration is different from passions with respect to mild and intense volitions due to the realisation of passions.

The aural colouration has six varieties- (i) black (ii) blue (iii) grey (iv) yellow (v) red and (vi) white. It is formally designated as six-folded with reapect to the different superior or inferior states of impurity of the soul volitions.

Q. The canons point out that there is white aural colouration in the stages of subsided passion, destroyed passion and omnscience with activity (11-13th stages). How this could be realisational there because of the absence of passions?

A. This has been pointed out with respect to the former volitions which had passion-tinged character. It is, thus, formally called realisational. There is absence of these volitions in the 14th stage, and hence it is called 'non-colourated'.

Q. As the non-knowledge is realisational, there could be non-conation also as realisational. The karmas of deep sleep etc. are realisational, the pains and pleasures are also realisational due to the realsation of feeling-producing karma, the quasi-passions of laughter etc. are already realisational. the duration, status, physiques etc. are also realisational due to the realisation of the respective karmas. They have not been included in the realisational volition varieties. Thus, its characterisation is not flawless.

It could not be contended that these body etc. are due to realisation of matter-maturing karmas and there is a topic of volitional description here. Hence they have not been included here. This will mean that still the soul-maturing karmas like the class etc. should be included here.

9. A. This is not correct. The non-conation is included in the variety of wrong faith. the deep sleep etc. are also included in it because of their general conation-obscuring nature.

Q. It has been said that non-predilection in reals and realities is wrong faith. How it could include non-conation etc.?

A. The non-conation is also a specific form of wrong faith. The specificity is always involved in generality. The non-conation also means non-knowledge which is also a form of wrong faith.

10. The variety of gender or libido includes nine quasi-passions like laughter, attachment etc. as they are mutually associative in character. It is just like the fact that when we say about a mountain, we always have 'Narada' (a mountain) taken as included.

11. The term destinity refers here to the class of volitions arising due to the realisationn of non-destructive karmas. It is illustrated by the fact that we refer to the class of destroyers by the word 'crow'. Thus, the term destinity also includes all the soul-maturing volitions arising due to realisation of the karmas

of physique-making, feeling-producing, life-span determining of and status-determining.

The aphorism 2.6 should be supplied with the word 'respectively' from the earlier aphorism 2.2 so that the destinities etc. should be related with the number four etc. in order.

Suppementary Notes

1. The commentary deals with the following points :

(a) The twenty one varieties of realisational volition have been enumerated in terms of their main and sub-classes.

(b) The different causes for these varieties being realisational have also been mentioned along with their definition and external forms.

(c) The aural colouration has been pointed out to be different from the activities and passions due to their different intensities on the basis of passional realisation.

(d) A logical justification has been given for non-inclusion of matter-maturing varieties of many types on the basis of the fact that this is a case of soul-maturing varieties.

2. It may be contended that there are 122 or 148 karmic subspecies whose realisation could cause the same nunber of volitions and not 21 only as mentioned here. It does, however,not seem to be proper as the 21 realisational varieties involve all types of realisational volitions. Only the main types have been indicated here which implicate all the varieties:

1.	Physique-making karma	Implicated by destinity
2.	Soul-maturing non-destroying karmas (Life-span, status-determining, feeling-producing)	Destinity (colourations too)
3.	Deluding karma	Passions, quasi-passions, Sex (libido and physical)
4.	Conation-obscuring karma	Wrong faith, restraint-cum-non-restraint
5.	Knowledge-obscuring karma	Wrong faith, ignorance
6.	Obstucting karma	Ignorance,
7.	All the eight karmas	Non-liberatability
8.	Matter-maturing karmic species	Not implicated

3. The aural colourations have additional two varieties, good or bad. The first three are bad while the last three are good.

4. The realisational volitions are eternal for non-liberatables and mostly beginningless with end for the liberatables.

5. The realisation of karmas can be proved by the inference as below:

Karmas undergo realisation somewhere as there is experience about the defilement of the wordly soul like muddy water. The pure soul has intrinsic

nature of infinite knowledge, conation, bliss and energy. However, the worldly being does not have this intrinsic nature. He is defiled and shows an extrinsic form. The causes of defiling are known as mattergical karmas- that too by the maxim of remainder. It is observed that if other causes like desires, desirables, perverse duties and teachers etc. are taken for defilement, we have many more affirmative as well as negative transgressions which are undesirable. For example, a satisfied and tolerant man is not defiled by passions.

It has been mentioned that the inherent volition has three varieties. The aphorism 2.7 is intended to name them and characterise them:

Jīva-bhavyā-abhabvyātvāni ca 2.7

There are three inherent volitions- (i) livingness (ii) liberatability and (iii) non-liberatability. The word 'ca' indicates many others not mentioned in the aphorism.

1. The three volitions of livingness, liberatability and non-liberatability are non-common to other realities. They are, thus, the specific and natural volitions of the soul.

2. They are called inherent volitions as they are not dependent on the realisation, destruction or destruction-cum-subsidence of karmas. There are no such karmas which could cause liberatability or otherwise of the living. These volitions are causes of eternal association with the soul. They are, therefore, called inherent volitions.

3\. Q. The livingness is dependent on the realisation of life-span determining karma. It is, therefore, not an inherent volition.

A. This is not correct. The longevitiy is a mattergic reality. If the livingness is dependent on association with mattergy, there are other realities like medium of motion and rest etc. which could also have livingness due to the same reason. However, they do not have the capacity of livingness.

4. Secondly, there will be possibility of the salvated beings called as non-living as they do not have any association with the life-span determining karma. Thus, the livingness is not dependent on karma and it is an inherent volition.

5\. Q. The term 'livingness' (jīvatva) is grammatically derived as to mean the one who lives,who lived and who will live hereafter on the tri-timal basis. Thus, it is dependent upon vitalities which are due to karmic realisations only. Hence, the livingness cannot be called an inherent volition.

A. The conventional derivations are grammatically root-based. They do not form the base of any principle or theory. It is just like the word 'gau' (cow) which is derived from the root 'gam' (to go), but it is neither always moving nor this act alone characterises the cow.

6. Alternatively, the word 'Jīva' (living) may be taken to mean 'consciousness'. This volition is eternal and, hence, inherent with respect to the living.

7. The liberatable is defined as the living being who will have the volitional modes of right faith, knowledge and conduct manifested. The terms 'liberatable' etc. generally refer to the future tense.

A. The non-liberatable is just the reverse of the liberatable. This means a non-liberatable is that who will not manifest through the modes of right faith etc.

Q. What is this difference between the two due to?

A. This is due to the different natural capacities of the living ones. Hence, these volitions are termed as inherent.

9.Q. The liberatable should be taken as non-liberatable when he may not be attaining salvation even by the infinite time. If he attains liberation, the world will become devoid of liberatables in due course.

A. This is not correct. Such person is included in the category of liberatables as he has the potency for liberation. This fact can be illustrated by the following:

(i) A gold ore cannot be called a simple stone because gold will not be extracted from it. However, it has a potency of extraction of gold from it.

(ii) A future time, non-occurring even infinitely, cannot be called a non-future time as it has a capacity to be in future sometimes. Similarly, here the potentiality leads to its liberatable category even without manifestation.

10. Q. The aphorism 2.7 should have singular number after the addition compound of the three volitions as all of them are volitions which are unitary in character. It will mean the volition related with the living, liberatable and non-liberatable.

A. This is not correct. The volitions become different when physical substantivity or substratum is different. There is no rule that volitions should be described unitarily. Hence, it is proper to use plural number in the aphorism depending on substancial differences. Thus, the volitions related with the living, liberatable and non-liberatable should be expressed in plural number. The volitional aspect in terms of the suffix 'tva' (-ness,ability) should be connected with each word of the aphorism just as living-ness etc.

11. Q. The canons (Ṣatkhandāgama) point out that the second spiritual stage of lingering right faith is an uncommon and inherent volition. Hence, it should also be included in this aphorism as an additional one.

A. It should not be included here as the statement there has been made with respect to standpoints. The canons point out that an inherent volition is that which is irrespective of realisation, destruction, subsidence and destruction-cum-subsidence of the faith-deluding karma of wrong faith or wrongness. The lingering right faith stage is, however, realisational due to its manifestation by the realisation of infinite bonding passions. Hence,it cannot be included in inherent volitions.

12.Q. What is the use of the word 'ca' (and) in the aphorism 2.7 ?

A. The word 'ca' in 2.7 indicates that there are many other inherent volitions which could be included collectively here. They are as below : (i) existence (ii) separateness (iii) pervasivity (iv) enjoyership (v) modifiability (vi) non-pervasivity (vii) eternally successive bondedness (viii) spacepoint-ness (ix) non- materiality (x) permanence and others (i.e. (xi) movement upwards in commentary).

13.Q. If all these volitions are inherent, why, then, they have not been included in 2.7 ?

A. The volitions of existence etc. are common to other realities also. Hence, they are not included here. This aphorism mentions only the uncommon inherent volitions of the living beings. However, all these volitions are inherent because they do not depend upon different karmic processes.

(i) For example, the existence is a common inherent volition minifested by all the six realities. It is inherent because it is independent of karmic processes.

(ii) The separateness is also a common volition as all the realities are different from eack other. As it does not require any karmic process, it is also an inherent volition.

(iii) The actorship is also a common volition as all the realities are free to perform their actions.

Q. It is proper to call the realities of living and mattergy as having modes of action. How it could be possible in the case of the realities of medium of motion and rest etc. ?

A. They also have the aggregate of action like existence etc. Hence, they are also actors. The volition of actorship is also inherent as it is independent of all karmic processes.

Q. The actorship of the activity of soul spacepoint vibrations is not common. It should be included in un-common properties.

A. This is not correct. This activity arises due to karmic destruction-cum-subsidence. The actorship of merit and demerit is not an inherent volition despite its being uncommon for the living beings as it also arises due to karmic realisation and destruction-cum-subsidence. The wrong faith is caused due to realisation of faith-deluding karma. The non-abstinence, non-vigilance and passions are caused due to realisation of conduct-deluding karma and the activities (yogas) are karmically destruction-cum-subsidential with respect to energy-obstructing karma.

Q. The actorship of demerit and merit should be called inherent as it occurs due to eternally inherent and non-common consciousness of the living being.

A. This is not correct. It will lead to the possibility of all-time actorship. This will mean that the liberated beings will also be actors of merit and demerit as they also possess consciousness. It will also mean that the actorship is the

common property of all the worldly beings as the consciousness does not show any difference.

(iv). The enjoyership is also a common volition. It is defined as the assimilation of the capacity of one entity by another entity which is energetically superior. It can be illustrated by the fact that the living one is enjoyer by assimilating the energy of food etc. which are alien entities. Similarly, the highly energetic non-living poison is the enjoyer because it assimilates the energy of grains like kodrava etc. The salt is the enjoyer as it gets assimilated in the woods etc. This enjoyership is inherent because it occurs in the absence of karmic realisation.

The capacity of enjoying good or bad karmic effects by the soul is neither common nor inherent as it is caused due to destruction-cum-subsidence. The living being acquires this capacity of enjoying good or bad karmic effects due to the realisation of karma of limbs and minor limbs and destruction-cum-subsidence of energy-obstructing karma. The capacity of enjoying the effects of food etc. arises due to destruction-cum-subsidence of enjoyment-obstructing karma. The capacity of digesting and assimilating the foods is caused due to the destruction-cum-subsidence of energy-obstructing karma.

Q. How the poisons etc. can be enjoyed without the karmas? (Karmas are associated with the living beings alone while the poisons etc. are non-living).

A. All the entities have their inherent capacities and energies just like the sun which has the energy of heating and lighting.

(v) The quality of modifiability is also common as all entities have their definite modes. This is inherent as it is irrespective of karmic realisations etc..

(vi) The non-pervasivity is also common (except in space). We find atoms etc. as non-pervasive. The medium of motion etc. are also non-pervasive as they have a limited number of innummerable spacepoints. This property does not depend upon karmic processes. Hence, it is also inherent. The occupancy of the living beings limited to the size of the occupied body is due to karmic realisation. Hence, it is not inherent despite its being an uncommon property.

(vii) The property of eternally successive bondedness is also a common one. All entities are eternally bonded with their own trail of modes. All the six realities have definite modal bondedness of their own inherent natures. The living being is bonded eternally with inherent and applied consciousness. The medium of motion and rest are inherently bonded with their inherent functions of motion and rest. The space is eternally associated with its capacity to accommodate self and others. The mattergy is associated with its modes of touch, taste etc. All these are inherent as they do not require the karmic processes. The eternal karmic bondedness of the living, however, is not inherent as it depends on karmic realisations. This will be described further in aphorisms 2.41 and 2.42. (They mention that the luminous and karmic bodies are possessed by all and they are eternally associated with the worldly living beings).

(viii) The spacepoint-ness is also a common property as all the realities have numerable, innumerable and infinite spacepoints. This is also inherent because of its non-dependence on karmic realisation etc.

(ix) The non-materiality is also common as the realities of the living, medium of motion and rest, space and time are non-material. This is also inherent because it does not depend on karmic realisation etc. (here the term 'Jīva' (living) seems to be taken as to mean 'soul').

(x) The permanence is also common as all the realities are substantively devoid of origination and destruction. This is also inherent as it does not depend upon any karmic processes.

(xi) The property of movement upwards is also common as we find fire etc. inherently moving upwards. It is also inherent because of the above reason.

Similar other common inherent volitions of the living may be added to this list.

14.Q. It is contended that the word 'ca' in 2.7 is not meant for inclusion of existence etc. as pointed out above. It is meant for including the volitions of destinity etc. of the earlier aphorism 2.6.

A. This contention is not desirable. The destinity etc. are not accepted as inherent volitions as they are caused due to karmic realisations.

15. Secondly, the varieties of volitions mentioned in aphorism 2.2 indicate only three varieties of the inherent volition. Hence, the word 'ca' cannot include destinity etc.

16.Q. It is contended that the volitions of destinity etc. should have a mixed or dual nature of realisation-cum-inherence like the volition of destruction-cum-subsidence. The concept will also not violate the different number of varieties of individual volitions.

A. This is not correct. The term 'inherent' has been designated with a purposeful meaning. It means by nature or intrinsic modes. This type of naturality is not observed in the volitions of destinity etc. as they are due to karmic realisation.

17. Secondly, the aphorist has not mentioned that the destinity etc. have a dual volitional nature as he has mentioned the mixed nature of destruction-cum-subsidence in case of knowledge etc.

18. Thirdly, if destinity etc. are taken as mixed volitions, they will also be inherential. Thus, they will always be there. This will incur the possiblity of non-liberation. (They could also be the volitions of the salvated ones which is undesirable). Thus, it is established that the word 'ca' in 2.7 is meant to add 'existence etc.' and 'not others'.

19.Q. It is contended that there should be the word 'etc.' (ityadi) in 2.7 to include 'existence etc.'. Thus, the aphorism should have a different form which will not have 'ca' also . (However, the Śvetāmbara rendering of this aphorism 2.7 have both the terms 'adi' and 'ca' also).

A. This is not correct. It is said earlier that the inherent volitions have three varieties only. By including the word 'etc.' in 2.7, this propositional content will be lost as existence etc. will form more than three varieties.

20.Q. This is also the case even with the additive term 'ca' in 2.7.

A. This is not correct. The word 'ca' represents aspectal approach. The aphorismic three are the main inherent volitions. Thus, the proposition is maintained. However, as the existence etc. are common volitions, they are secondarily inherent volitions intended by the word 'ca'. If we have the word 'etc'. in 2.7, all these will have become primary and the volitions of livinngess etc. will have lost their prominence due to uncommonness or both types of volitions would have become primary on the basis of assuming them as properties belonging to the living in general.

21.Q. Let there be an additional volition of conjugational (Sannipatika) nature as it is mentioned in canons.

A. This is not necessary as it does not exist.

22. Secondly, even if it exists, it is implicated by the word 'misra' (mixed) volition in the aphorism 2.1. Though this word connotes the volition of destruction-cum-subsidence, still there is another word 'ca' (and) which indicates that the word 'mixed' does include both these volitions.

Q. There seems to be no consistency here. If there is volition of conjugational nature, how did you call 'it does not exist' ? It is one contradiction. If it does not exist, how is it mentioned in canons ? How does it get implicated, then, by the word 'mixed' in the aphorism 2.1 ?

A. There is no flaw here. The volition of conjugational nature is not a single volition. It is what is meant by its non-existence. However, it does exist with respect to conjugational alternatives of the volitions.

The first 'ca' word in 2.1 indicates the first sense of non-existence while the second 'ca' indicates its existence in the form as pointed out. The reference to this point should be taken with different aspects.

The canonically mentioned volition of conjugational nature has twenty six, thirty six and forty one varieties. The 26 varieties are based on permutations and combinations of two, three, four and five volitions. They could be shown as below :

(a) With reference to the binary combination of the realisational volition with others, we have ten varieties :

1-4. There are four varieties of human beings with respect to the binary combined volitions of (i) realisational-subsidential nature (ii) realisational-cum-destruction-cum-subsidential nature (iii) realisation-cum-destructional nature and (iv) realisational-cum-inherential nature.

5-7. With reference to the binary combination of the subsidential volition with other excluding realisational volition, we have three varieties- (i) subsidential-cum-destructional volition represented by the destructional right

faithed who has subsided greed and destroyed other passions. (ii) subsidential-cum-destruction-cum-subsidential volition is represented by a. person having subsided pride with sensory knowledge and (iii) subsidential-cum-inherential volition represetned by the liberatable with subsidence of deceit.

8-9. With reference to the third category of binary combination of the third volition with the other two (excluding realisational and subsidential), we have two varieties (i) destructional-cum-destruction-cum-subsidential type represented by a destructional right faithed person with scriptural or vocable knowledge and (ii) destructional-cum-inherential type of volition represented by the liberatable with destroyed passions.

10. With reference to the combination of the fourth volition with destruction-cum-subsidential volition (excluding the earlier three), we have only one variety-destruction-cum-subsidential-cum-inheretial type of volition represented by the living being with clairvoyant knowledge.

Thus, there are ten varieties of binary conjugational nature.

(b) With reference to the first ternary combination of three, there are three varieties with reference to the first combination of realisational and subsidential volitions with the other three volitions respectively- (i) combination of realisational-cum-subsidential-cum-destructional volitions forms the first type where delusion is subsided and the living being is destructional right faithed (ii) combination of realisational-cum-subsidential-cum-destruction-cum-subsidential volitions forms the second type where the living being subsides the passion of anger and becomes vocal by activity (iii) combination of realisational, subsidential and inherential volitions forms the third type where the living being subsides the passion of pride.

The second ternary combination of three with reference to the volitions of realisation and desetruction (i.e. excluding subsidence) has two varieties- (i) combination of volitions of realisation, destruction and destruction-cum-subsidence where a man becomes destroyed-passioned having scriptural knowledge and (ii) combination of volitions of realisation, destruction and inherence where a man becomes destroyed-delusioned.

The third ternary combination of the three volitions with reference to the volition of realisation (and excluding the volition of subsidence-cum-destruction), has only one variety of combined volition-combination of realisational, destruction-cum-subsidential and inherential volitions where the living being develops mental activity.

The fourth type of three-volitional combination has four varieties with respect to combination of three volitions at a time excluding the realisational one- (i) the combined volition of subsidential, destructional and destruction-cum-subsidential character whereby the living being subsides the passion of pride, destroys the delusion and involves in physical activity (ii) the combined volition of subsidential, destructional and inherential character whereby the

living one subsides the karma of libido, becomes destructional right-faithed and has a capacity for liberation (iii) the combined volition of subsidential, destruction-cum-subsidential and inherential character whereby the living one subsides the passions of pride and has sensory knowledge and (iv) the combined volition of destructional, destruction-cum-subsidential and inherential character whereby the five-sensed liberatable being becomes destroyed-delusioned. Thus, the above are the ten combinations of volitions with respect to ternary volitional combinations.

(c) With reference to quartenary or four-volition combination, the combined volition has five varieties by excluding one volition each time out of them, such as - (i) the combined volition of subsidential, destructional, destruction-cum-subsidential and inherential nature whereby the living being subsides the passion of greed and destroys the faith-delusion. This type of the living one is always five-sensed one (ii) the combined volition of realisational, destructional, destruction-cum-subsidential and inherential character whereby the human being becomes liberatable, destroyed- passioned and has sensory knowledge (iii) the combined volition arising due to realisational, subsidential, destruction-cum-subsidential and inherential volitions whereby the living being subsides the libido and attains vocable knowledge (iv) the combined volition arising due to realisational, subsidential, destructional and inherential vilitions whereby the human being destroys faith-delusion and subsides the attachment and (v) the combined volition arising due to realisational, subsidential, destruction-cum-subsidential and destructional volitions whereby the human being subsides delusion and becomes destructional right-faithed and clairvoyant.

(d) With reference to the pentenary or five-volition combination, there is only one variety of combined volition which arises due to all the five-volitional combination whereby the five-sensed human being subsides delusion and attains destructional right faith.

Thus, the combined volition has 10 binary, 10 ternary, 5 quarternary and 1 pentenary - a total of 26 varieties.

The 36 varieties of volitional combinations can be described on the same pattern as above as below:

(a) There are five varieties of bi-volitional combinations with respect to realisational volition- (i) realisational-realisational type where the human being has passion of anger (ii) realisational-subsidential type where the human being subsides anger (iii) realisational-destructional type where the human being destroys passions (iv) realisational- destruction-cum-subsidential type whereby man becomes full of anger and has sensory knowledge and (v) realisational inherential type whereby the man may be liberatable.

(b) There are five varieties of combined volitions due to bi-volitional combinations with respect to subsidential volition, such as - (i) subsidential-

subsidential type whereby the human being becomes right-faithed and subsided-passioned (ii) subsidential - realisational type whereby the man becomes subsided-passioned (iii) subsidential-destructional type whereby the man subsides passions and becomes destructional right-faithed (iv) subsidential -destruction-cum-subsidential type whereby the living one subsides the passions and becomes clairvoyant and (v) subsidential-inherential type whereby the living one destroys delusion and becomes liberatable.

(c) There are five varieties of combined volitions due to bi-volitional combinations with respect to destruction-cum-subsidential volition such as -
(i) destruction-cum - subsidential -destruction-cum subsidential type whereby the human being becomes restrained and clairvoyant (ii) destruction-cum-subsidential-realisational type whereby the man becomes restrained (iii) destruction-cum subsidential-subsidential type whereby the living being becomes restrained and subsides passions (iv) destruction-cum-subsidential-destruction-cum-subsidential-inherential type whereby the man becomes vigilantly restrained.

(e) There are five varieties of combined volitions due to two-volitional combinations with respect to the inherential volitions, such as -(i) inherential-inherential type whereby the living one becomes liberatable (ii) inherential-realisational type whereby the living one becomes passioned with anger (iii) inherential- subsidential type whereby the living one becomes liberatable and subsided-passioned (iv) inherential-destructional type whereby the living one destroys passions and becomes liberatable and (v) inherential-destruction-cum subsidential type whereby the living one becomes restrained and liberatable.

These are the twenty-five two -volitional combinations. When these are combined with the above said ten three-volitional combinations and one five-volitional one, they make up thirty-six (25+1+10 =36).

The 41 varieties of combined volitiona can be described now. When the five varieties due to the four-volitional combinations (as above) are added to these 36, we have forty one varieties of combined volition. Similarly, more varieties of combined volition may be perceived which could be consistent with the canons.

23 Q. The volitions like subsidential etc. cannot be designated as the nature of the soul because these are mattergic (karmic) and they depend on the realisation and dissociation of karmic bondage.

A. This is not correct. The worldly soul is always subjugated by the special mattergic power which transforms in many ways for him.This, therefore, becomes indentical with the soul as it becomes its characteristic. It is said by Kundkunda in his Pravacana Sāra (1.8) that the agent through which the reality undergoes change is said to be identical with it. It is why the qualitatively transformed soul is also called the quality itself. This type of transformation is

non-common to other realties. Hence, called the intrinsic charcteristics of the soul.

24.Q The soul is non-mattergic. It cannot be subjugated by karmic mattergies.Hence, they cannot be its transformations.

A. This is not correct . The soul is eternally bonded with karmas. This bond develops special energy which is associated with the soul like the consciousness which is the eternal inherent property of the soul and it is designated as conscious because of it. The different modes of destinity (like hellish etc.) and knowledge (like sensory etc.) are also specific states of the conscious soul. These states are also designated as consciousness. Secondly, the soul is eternally associaated with karmic body like karmas, hence it becomes somehow mattergic too. It can, therefore, have specific states of destinity and knowledge. Under this condition, the soul is not non-mattergic.

25. Secondly, the eternal karmic-bond-succession subjugates the soul. Thus, the non-mattergic nature of the soul should be dealt with polyviewistic approach. The soul is mattergic with respect to its identicality with Karmic bond. It may, however, be non-mattergic with respect to its intrinsic charactertistics of knowledge etc.

The above flaw applies only in the case of absolutist view of non-mattergicity of the soul.

26. Thirdly, it is observed that when a person drinks alcohol, he looses his memory and becomes static like non-living wood. Everybody knows that the alcohol is intoxicating, deluding and whirling in nature. Similarly, the karmically subjugated soul also looses its own characteristics and it becomes mattergic.

27.Q. It is contended that alcohol infatuates the senses like eye etc. and they are mattergic in nature because of their five elmental nature This cannot subjugate the non-mattergic soul.

A. There are two-fold flaws in this logic. It is to be asked whether the senses are conscious.If they are not conscious, the alcohol cannot infatuate them. If it is so, it should have the same effect on its containers. If they are conscious, they could be so only due to their association with consciousness. They are not conscious by themselves independently. The conscious is only the soul. Thus, it is the consciousness which is effected by the alcohol.

Q. It is contended (by Cārvākas) that a specific combination of earth etc. causes the living beings to manifest their pain and pleasures like the intoxication power due to fermented liquors form jaggery etc.

A. This is not proper. The colour etc. are the qualities of earth etc. They undergo gradual changes in creepers and woods etc. This type of gradual loss of pain and pleasure is not observed in different parts of the body. It is simultaneously felt all over the body. Hence, pain and pleasures are not the qualities of earth etc.

Moreover, if they are the qualities of earth etc., they could be observable in the dead body also like the colour etc.

Q. They are not manifest there due to passing away of fine element (soul?) from the body during death.

A. This is not correct. There are many gross elements of the body, and hence they should be manifest.

Moreover, if they are not manifest due to the loss of fine elements of body, they should be taken as their properties. Thus, they are not the property of the aggregate. Hance, the illustration of alcohol is not logical. Thirdly, the existence of soul could also be like the existence of fine body or elements.

Alternatively, it may be asked whether the senses are internal or external. If they are external, there could not be infatuation as they are non-living or non-conscious. If they are internal, it may further be asked whether they are conscious. If they are non-conscious, they cannot have intoxication. If they are conscious, it has to be agreed that the intoxication is there only due to the quality of knowledge etc. Thus, it is not correct that there cannot be subjugation because of non-mattergic nature of soul.

Supplementary Notes

1. The commentary deals with the following points:

(a) Three varieties of inherent volition have been enumerated.

(b) The inherence of volition has been defined in terms of an uncommon characteristic independent of karmic realisation etc.

(c) The livingness cannot be realisational as it would involve (i) livingness in non-material realities and (ii) the non-livingness of the salvated beings. It has a conventioal meaning of consciousness which is an inherent property.

(d) The aphorism 2.7 has plural number as there are many type of inherent volitions due to difference in the varieties of reality.

(e) The second stage of spiritual development of lingering right faith cannot be an inherent volition as it is taken as realisational.

(f) The word 'ca' in this aphorism is for inclusion of eleven other volitions which are also found in other realities along with the living one. The word 'etc' (ityadi) in its place will not serve the proper purpose of secondary character of these volitions They are described in the text.

(g) The volitions of destinity etc. are realisational rather than inherent ones. Their inherence is canonically undesirable and non-etymological. It will also involve the possibility of non-salvation of the salvated .

(h) There is no sixth type of conjugational volition. Even if it exists, it is included in the mixed volition with reference to the word 'ca' in 2.1. Its 26, 36 and 41 varieties have been detailed in the text .

(i) It cannot be said that there can no volitions of the living soul as they are karmically realisational. In fact, the living soul transforms itself in these

volitional states under different karmic attachments. These transformations are themeleves called the nature of the soul in terms of these volitions.

(j) It is not correct to say that the soul cannot be subjugated by the kamas as it is non-material. In fact, the karmic association creates the specific capacity of subjugation. Moreover, the living soul is material with respect to karmic attachment and non-material with respect to knowledge etc. It is due to its material aspects that we see its subjugation by alcohol. The alcohol cannot subjugate the non-conscious senses. The pleasures and pains cannot be the qualities of non-living entities, otherwise, a dead body should also have these feelings.

(k) However, it is a fact that the karmically subjugated soul is still fine and it is very difficult to prove its existence. Nevertheless, there are certain specific differentia which may lead to confirm the existence of the living soul.

2. Though, the volitions of actorship and enjoyership seem to be manifested by the living only, but, on finer observation, we find them in other realities also. Some examples are given in the text. Some others, more visible, are given here:

(a) Karmic bonding, karmic fruition and karmic shredding are common to both the living and mattergy. These are the associated processes.

(b) Mercury reacts with gold and, thus, is the enjoyer of gold.

(c) Any material kept in the lake of salt is eaten by the salt through physical and/or chemical reactions.

(d) The digestive fire of the stomach enjoys the metabolism of food materials and the oven-fire enjoys the burning of wood.

3. The livingness has two varieties- (i) physiology-based and (ii) consciousness-based. The first is dependent on vitalities while the other on marks of consciousness. Here, the second type of livingness in intended which is common to all the living beings and independent of any causes.

4. There are other common inherent volitions also represented by the word 'ca' in 2.7.12. These may include moving upwards, substantivity, attractivity etc. which are found in the living and other realities.

5. Many of these volitions like existence, separateness, substantivity and others are dependent properties. Some of them represent modal properties while others indicate intrinsic properties.

6. The salvated beings are the living beings not only with respect to earlier standpoints, but also with respect to psychical vitalities of knowledge etc. The vitalities may be destructional rather than inherent but vitalities and livingness are inherent in each other. Moreover, vitalities represent physiological life which is not intended here. The livingness of the salvated can be proved to be inherent on the basis of defining it in terms of consciousness.

7. These are eternal characteristics of the living because, otherwise, there will not arise non-essential qualities in it like the quartz. The different volitions

like subsidence etc. cannot be there in the soul until it has some inherent characteristics.

8. These volitions arise due to different karmic causes but still, they are intrinsics of karma-subjugated soul. The soul is their material cause and karmas are only instrumental cause.

9. These volitions cannot be taken as those belonging to non-living 'Prakṛti' of absolutely permanent soulist Sānkhyas as they are the insepartable properties of the conscious soul. The feeling of 'I' in the from of ' I am angry, conscious etc.' suggests the inseparable relation between the soul and its volitions. The conscious man utilises the objects known through intelligence. Any intrinsic volition can be proved to belong to the soul. For example, nine varieties of destructional volition belong to the soul as they are destructional like the salvatedness. They may belong to the soul as they are causes of salvation like destructional knowledge etc. Had these volitions been ascribed to non-living entities like Prakṛti or specific combination of non-living elements, they could not be the cause of salvation. A non-living cannot be so, otherwise Devadatta may have to suffer for the crime of Jinadatta and the studies of Bhavadatta may cause first division for Ramadatta.

10. It is contended by the Nyâya and Buddha schools that if these intrinsic volitions are dissociated during the liberation, the liberated beings will have no characteristics and the soul will be devoid of soul-ness and, therefore,' non-existent. However, it it is assumed that the living beings do not dissociate these volitions while under liberation, it will mean no liberation at all. This contention could be explained by the Jainas on polyviewistic approach. They presume that the soul does not dissociate volitions with respect to consciousness, destruction and inherence. It does, however, dissociate volitions with respect to subsidence, realisation and destruction-cum-subsidence. Thus, there is no complete loss of characteristics at any time.

Moreover, the volitions can never be assumed to be lost completely even in the state of liberation as it would mean that the modal states are not the characteristics of the entities as they are changing every time. If these are not accepted, the entities will turn non-modal and permanent. There will be no action in them and there will be non-existence of entities like the soul even. The Jainas postulate that there are some volitions which are momentary while there are others which are eternal. Thus, for them, there is no case for the non-existence of entities at any time.

11. The classes of conjugational volition follow the algebraic combinational rule, so that, $5C_2 = 10$ etc.

Q. It is very difficult to prove the existence of consciousness or soul even under the subjugation by the alcoholic nature of karmic realisations.

A. It is agreed that the soul is eternally karma-bonded. However, its independent existence can be proved by its intrinsic charcteristics like

knowledge etc. even under karmic subjugation. It is said that though the soul is identical with karmas with respect to karmic bondage, it is different from the point of view of its own characteristics. Thus, the non-mattergic nature of soul has no absolute character.

If it is so, what are the intrinsic characteristics of the soul which distinguish it despite its indentity with karmic bonds:

Upayogo Lakṣaṇam 2.8

The living one (soul) is characterised by general or applied (capacitative or functional) consciousness. [This text does utilise the term 'Jīva' for the living which generally means embodied soul. In fact, this differentia refers to both the types of soul- embodied as well as dis-embodied one].

1.Q. What is meant be 'functional consciousness' (i.e. upayoga)?

A. There are two kinds of causes- (i) internal and (ii) external. Each of these two have two varieties- (i) inalienable and (ii) alienable. The inalienable external cause is the specific transformation of the soul in terms of senses like the eyes etc. which are associated with it and occupy specific shape, size and structure due to specific physique-making karma. The alienable external cause is lamp etc. (spectacles, eye lotion, vitamin A & D capsules etc.).

The alienable internal cause is the physical activity (of motion in embodied soul spacepoints) which is receptacle for mental sentiments (cinta) like intelligence etc. and which is characterised by mental, vocal and bodily variforms. This is called internal as it is engrossed internally. It is called alienable, as it is different from the soul. The inalienable internal cause is the physical activity arising from the destruction and destruction-cum-subsidence of the karmas of energy-obstruction, knowledge-obscuring and conation-obscuring type. The attendent purity of the living soul may also be called the inalienable internal cause.

Both these causes are observed with due possibilities. No definite rule is observed. For example, some men require lamp light etc. without which they cannot see through eyes etc., while the animals like tigers and cats can see even without them. The different sense organs like eyes etc. are also dependent upon acquirement of various senses. The non-instinctive living ones have internal senses without mind. The instinctive living ones have all the three types of activities.

The one-sensed living ones, the living ones under transmigratory motion and the omniscients with acitivity under extrication - all these have only single activity-physical activity. However, they also have the correesponding psychical activity due to the varying degree of destruction-cum-subsidence upto the stage of destroyed-passion. In higher stages, the knowledge-obsuring karma etc. are destroyed. Thus, different types of causes are found under different conditions.

The consciousness is the eternal nature of the soul (living). It is concommittant with it like the goldness in the transformed forms of bracelet, ring, ear-rings and armlet etc. of gold. This type of specific trasformation of the soul is known as applied consciousness (upayoga).

Q. It is contended (by the Sānkhyas) that consciousness is in the form of pain, pleasure and delusion. It should be characteised by the corresponding transformations in terms of manifestation of pain, pleasure and delusion. However, the next aphorism 2.9 classifies it in terms of knowledge and conations. This seems to be contradictory.

A. There is no flaw here. The consicousness in an in-alienable general property of the soul. There connot be any livingness in other reals which are not associated with this property. The conation and knowledge etc. are the forms of consciouseness. They form a group. There is a maxim that the property of the group is also found in the constituents. Thus, the term 'consciousness' does also mean pain, pleasure etc. This aphorism defines the living in terms of a group of properties. The next aphorism 2.9, however, describes its varieties of knowledge and conation in terms of constituents of this group. Thus, there is no contradiction.

2. Q. What is meant by the term 'differentia or characterstics (Lakṣana)' here?

A. The differentia is defined as the specific property which distinguishes an entity from a mixture of entities interpenetrated into each other. Just as the gold is distinguighed by its specific property of yellow colour, density or weight (atomic weight 196) from a mixture of silver (atomic weight 108, white) and gold despite their mechanical union, similarly, the soul or the living is distinguished by its inalienable property of consciousness or knowledge etc (which are its function) despite its union with karmic mattergy through mutual entry of their spacepoints. This distinction is made possible by conscientious observation and analysis.

3. The differentia has two varieties- (i) inalienable and (ii) alienable. The hotness of fire is the inalienable differentia of fire. The stick of Devadatta is the alienable differentia of Devadatta. The current aphorism mentions consciousness as the non-alienable differentia of the living.

4. Q. In the above illustration, the fire is qualified and its hotness is the quality. Similarly, the soul is the qualified and the knowledge etc. are its qualities. Thus, the quality and the qualified have different characteristics. They are, therefore, different or alienable.

A. This is not correct. If there is no differentia for the entities, they cannot be distinguished. If the fire has no hotness, how it could be differentiated from other entities?

5. Q. It is contended again (by the Vaiśeṣikas) that the object is the definable and the definition is the differentia. And the definable must be different from

the differentia. Thus, the quality of knowledge etc. must be alienable from the soul.

A. This is not correct. It will lead to the possibility of infinite regression. It could be asked whether the definition has differentia. If it has no differentia, it will have non-existence, like the hair-crest of the frog. When it has no existence, how one could characterise the object ? If the definition has the differentia, it will have another one and the succession follows leading to infinite regression.

6. Moreover, the canons point out that in one respect , the object and its differentia may be taken as non-alienable as they are not found separately. However, they may be different from each other with respect to name, number etc. Thus, there are no flaws of absolutism here.

7.Q. The living one cannot be characterised by the functional consciousness as it is its nature. It is observed that the nature of an entity cannot be transformed similarly. It can be illustrated by milk which cannot be transformed into milk. (It may be transformed into curd etc.). Similarly, the soul is of the nature of knowledge etc. It cannot be transformed in these forms. Thus, the living one cannot have functional consciousness.

8. Moreover, there may be the possibility of reverse logic on examination. If it is said that knowledge etc. are transformed despite their non-alienability, why the milk cannot be transformed into milk because of the same reason? This point can be responded in the reverse way also. Let there be transformation of milk into the milk and not knowledge into knowledge. This will be undesirable.

9. A. This is not correct. The knowledge etc. are transformed into knowledge etc. because the soul is of the nature of knowledge etc. and the two are non-alienable. There could be no transformations in the absolutely different entities. We do not observe transformation of space into colour etc. as they are alienable. Similarly, it is not right to say that milk is transformed into milk as it can also be proved otherwise by the same reason. The grass, water and other materials are capable of being transformed into milk (by biochemical reactions in the stomach of cows). It is because of this capacity of transformation that these materials are also called milk as they are inclined to go into the state of milk mode (later). As they are transformed into milk, it is designated as 'milk is transformed into milk'. Similarly, the soul has also the capacity of the nature of knowledge etc. which is always inclined to transform into the modes of different types of knowledge. This capacity leads it to transform into modes of apprehension etc. regarding objects like pots and fabrics. Thus, here also, the capacitative knowledge is transformed into functional knowledge with respect of its substantivity. If this is not agreed, it will lead to the absence of functional consciousness as any entity not existing in thatistic (Tadbhava) form can not transform into that form. This will, otherwise, lead to over-stretching.

10. Further, the above logistics suggest ignorance about the polyviewistic theory of the Jainas. The statement that there cannot be the transformation of the same (dormant) form into the same (manifest) form is unproved on both counts. This logical statement represents two facts- (i) it proves the non-alien contention and (ii) it points out the flaws in alien contentions. Both these facts cannot be established as the logic indicates that nothing transforms in the same type. Thus, it cannot prove the desired contention. You agree that milk is transformed into curd which is different from milk. Similarly, the proving of non-alien contention should also transform into non-proving of it which will be different from it as in the case of milk into curd.

Similarly, the flaws in alien contentions should result in transformation into supporting the alien contentions. Thus, on both counts, the logic based on same-to-same transformation stands unproved. If the non-alien proving and alien-flawing nature of your logic results in their actual meanings, the statement of same-to-same non-transformation stands false.

11. The contention of same-to-same non-transformation is contradictory to the tenets of the system concerned. The Sānkhya system agrees that the colout etc. of the basic elements like earth etc. undergo change in the form of colour etc. It is accepted that black,white etc. are specific forms of colour. This concept of same-to-same transformation cannot hold good under the above canonical logic.

12. The same-to-same transformation may not be possible in case of absolutist view of the soul being in the form of knowledge. However, this flaw is not applicable for the polyviewist Jainas. They postulate that the soul is in the form of knowledge with respect to its knowledge mode. It may have other nature also with respect to other modes. Thus, it leads to the facts that (i) there may be same-to-same transformation in some respects and (ii) there may not be same-to-same transformation in some other respects. That is why, the soul transforms sometimes in the form of knowledge and sometimes in the form of conation etc.

In the absolutist view, the soul will always remain transformed into the mode of knowledge and not of others. It will, otherwise, lead to the non-existence of the soul itself.

13. Moreover, it is observed that there is same-to-same transformation as in the case of milk. One observes that the milk does not loose its nature of liquidity, sweetness etc. despite adding jaggery etc. to it. It transforms only in the form of new mode of better sweetness. Similarly, the warm milk coming out of the nipples of cows gets cool on standing, gets hot by heating and gets solid too on heating. Under all these conditions, it does not loose its nature of milkness despite its different names like hot, cold or solid milk. Thus, the milk transforms into milk (of different modes). If it does not happen, it could not be called as milk. (These are all physical changes where substantivity persists). In

the same way, the conscious soul transform into knowledge etc. without loosing its nature. Thus, there is no contradiction in the concept of same-to-same transformations.

14. If this (same-to-same transformation) is not agreed, all the entities will loose their transfomation character. This will lead to the possibility of their eternality resulting in the loss of the ways of the world of action and actor etc. Moreover, if same-to-different transformation in accepted, there will be confusion in the nature of all entities.

Both these ponts are not desirable. Hence, same-to-same transfomation should be taken as proved and accepted.

15. Q. It is observed that there is a differentia for an existing object only just like the stick of Devadatta (for him, both of which are existing). There can be no differentia for non-existing entities like the horns of the hare. For this aphorism 2.8, the object soul is not amenable to proof. In its absence, how the consciousness may be called a differentia.

16. The non-existence of soul can be proved by the fact that there is no originating cause for it like the hair crest of the frog. Morever, even if it exists, the differentia of consciousness for it cannot be possible because it has an unstable nature. The consciousness means knowledge and conation, both of which are momentary. Any momentary quality cannot be differentia. In the absence of differentia, the entity will also be non-existent. It can be illustrated by the following question-answer :

"Which is the house of Devadatta" ?

"It is that house where there is a crow on the top.

This reply means if the crow flies away from the house, there will be no house of Devadatta. Similarly, the momentary qualities of knowledge and conation are not there, the soul itself will have no existence.

18. A. All the above logic is not correct. The existence of soul cannot be negated as there are flaws in the logic of the disputants. For example, the middle term (proband) of the syllogism- there is no soul because it has no cause of origin like the hair-crest of the frog- is infested with fallacies of unprovenness, contratiety and inconclusion.

The polyviewist Jainas hold that the soul has origin. There is no substantive soul different from modes of human or hellish beings etc. And these modes originate from wrong faith etc. Thus, the probans 'there is no cause for origin' stands unproved. The probans is also unproved with respect to substratum as there is no soul as substratum and modes cannot be substratum of different modes. Secondly, whatever entities like post etc. exist, they do exist because of their own nature. There is no cause for their existence. The existents are always non-causal. Thus, non-causality is contradictory with existent substantivity. There is nothing which exists and has a cause of origin. If an entity exists, there is no necessity for its cause.

The causality is observed only in the case of non-existent. The causality is there to effect an action. Thus, there is contrariety between existence and causality.

Thirdly, the illustration of, 'hair-crest of the frog' represents the existence because it is subject to the cause of conception of non-existence. But it has no cause of origin. Hence, it exists and has no origin. Thus, the illustration is inconclusive because it covers both the sides of existence as well as non-existence.

Moreover, the illustration is also fallacious as it is deficient with respect to the properties of probandum and probans. The hair-crest of the frog can be proved to have cause with some respect and to have an existent nature. A living being takes birth in different modes due to karmic charge. He takes birth as a frog and has his rebirth as a woman when it is said, the hair-crested woman is the same in this birth as the frog in her earlier birth. Thus, because of the living being the same in the form of woman-moded frog, it could be said the frog has a hair-crest with respect to the maxim of formerliness. The mattergic entities undergo eternal and infinite changes. The foods etc. intaken by the above-said woman transform into hair-crest. Hence the hair-crest has a cause also. Thus, the hair-crest of the frog does neither have non-existence nor non-causality. The same logic could be applied in the case of 'horns of the hare' or 'the son of barren lady' etc.

Q. How this logic could be applied in the case of 'sky-flower' ?

A. A tree formed by the grouping of the soul and mattergy due to specific karmic realisation of physique-making karma of plant body is called flower (flower). Other mattergic entity can also be transfomred into flower and may be called matterigc flower as it pervades it. Similarly, the 'flower' is also pervaded by the sky. Hence, it can also be called 'sky-flower'.

Q. The flower is said to be flower of mattergic tree because it is served by the tree.

A. Similarly, it could also be said as 'sky-flower' as the sky also serves to accommodate it. The sky is always in association with the flower even when it is fallen from the tree.

Q. The flower is a different entity and sky is a different entity. How it could become a sky flower ?

A. This logic will mean that it could not also be the flower of a tree as the two are, similarly, different. The difference here is with reference to name etc. Alternatively, the hair-crest of the frog is the subject of knowledge transformed into the form of its external entity. Hence also, its existence could be logically accepted.

The second syllogism for the non-existence of soul - there is no soul because it is non-perceptible like the horns of the hare- is also infested with fallacies of unprovenness, contrariety and inconclusion. The middle term or

reason of non-perceptibility stands unproved because the pure soul is perceptible by the omniscients. who know all objects. Secondly, the karmically and quasi-karmically subjugated impure or embodied soul is perceptible even by those who possess clairvoyant and telepathic knowledge. The soul cannot be called non-perceptible as it is not sense-perceptible. The Jainas call sense-perception as an indirect one. This point can be syllogised in the following way:

"The entities like pots etc. are not perceptible because they are receivable by the non-receiver (sense) causes like the fire inferred from the smoke."

"The senses are non-receivers because one recollects even after they are lost like the window. The receiver soul is always there. Thus, sense-perception is an indirect process."

Moreover, what is meant by the term 'non-perceptible' ? Does it indicate indirect negation or direct negation ? If it is an indirect negation, we will have different entities of perception and non-perception. Thus, it will prove the existence rather non-existence. Hence, the reason will be contradictory. If it is direct negation, it is applied only when the negatable entity is existing in some places or cases. Thus, the existence of soul is proved to be positive in some way. The reason, therefore, stands again to be unproved. The 'horns of the hare' are non-existent while the knowledge of the soul is existent though non-peceptible to the senses. This leads to the inconclusiveness of the reason of non-perceptibility. If the knowledge etc. are said to be perceptible due to self-perception and yogic perception, what is the harm if the soul is also accepted in this way ?

The illustration in the above syllogism is also deficient with respect to the properties of probandum and probans. It could be explained in the way detailed earlier. Thus, it does neither prove non-perceptibility nor non-existence of the soul.

Further, all the entities are expressed through words. The words are all subject to positive and negative meanings. No entity is completely negatable. it has a dual character of positivity and negativity. For example, the statement that the flower of Amaranath (kuruvaka) is netither red nor white- does not mean that it is colourless. It may have other colour except red and white. These are the only two colours which are negated. Similarly, any entity is existing with respect to self and it is non-existing with respect to alien entity. It is said that the experience indicates that the non-existent entity is also existent and perceptible in some way. Similarly, the existent entity is also non-existent and non-perceptible in some way. If the existence and perceptibility are accepted absolutely, it will lead to the possibility of every entity turning into every other entity. On the other hand, if the non-existence and non-perceptibility are accepted absolutely, there will be non-existence of any entity in general. How, then, it could be expressed through words ?

Thus, whatever will be non-existent and non-perceptible, will be a non-entity. Hence, all the entities will stand unproved and there can be no syllogism as above. Similarly, the other logistics put up by the absolutists have flaws and they are to be disregarded.

19. The existence of soul will now be proved. It is proved by extra-ordinary integrated effect of the receiver by experiencing the senses and corresponding contact-born knowledge in the form of 'I am the same who saw and tasted etc.'. In fact, the senses of touch, taste etc. have been formed due to earlier karmas and have different powers of grasp of touch, taste etc. These are termed as graspables. The knowledge occurs due to their contact. The senses cannot have the receiver effect as they are momentary and non-living. The knowledge can also have not this effect because it is destroyed after it is originated and it grasps only one object. However, the above effect is observed. It is also not accidental. Hence, this effect must be due to some separate cause which is the soul.

20. Moreover, the conviction about the existence of the soul is confirmed by any or all of the alternatives of doubt, indecision, reverse and rationalism. There can be no doubt about it as a non-entity cannot be subject of doubt. Secondly, even if there is doubt, the existence of soul is proved as doubt is the substrate for it. There can be no indecision about the soul as in the case of indecisiveness of colour and sound by the born-blind and deaf. One experiences the soul since eternal times. There can be no reverse about the soul. The reverse knowledge of pillar for the man proves the existence of pillar. Thus, the existence of soul is also proved. Hence, the conviction about the soul must be taken as rational. The existence of soul is an undoubtable fact.

21. Q. The Buddhas contend that the recognitive receiver nature of the soul regarding senses and knowledge could be associated with the continuity of flow (impressions, santāna) which is one but lasts for long. Thus, there is no necessity for the conviction of soul.

A. This is not correct. The concept of continuity of flow (impressions) is said to be imaginary by the Buddhas. It is not real. When it is not there, how one can have specific recognitive effect ? However, if it is assumed to be a real entity, there will be difference in name only- whether one calls it soul or continuity of flow. It will be non-objectionable.

The contention that consciousness cannot be a differentia because of its mementariness - also does not hold good. It can be proved to be non-momentary in some respects and, hence, it could become a differentia. It is not conceived that the consciousness is totally destroyed or totally non-mementary. It is destroyed in some respects and it lasts in some respects. It has been pointed out many times that any entity is destroyed or becomes non-existent with respect to its modes. However, it is always existent substantively. Thus, it could be a differentia.

22. Secondly, the consciousness has a non-ending succession where one form vanishes and other form appears regularly.
23. Moreover, if consciousness is taken to be totally destroyed, there will be loss of recollection as it occurs to self due to self-experience and not due to non-éxperience or experience of other. In the absence of recollection, there will be loss of the ways of the world based on it.
24. Q. The Vaiśeṣikas point out that consciousness cannot be the differentia of soul as it is different from it. However, its conjucntion with soul (whether separable or non-separable) may be called a differentia. For example, the stick is not the differentia of Devadatta. It is the conjunction of it (with him) that forms his differentia. If the stick only forms the differentia, the unconnected ones could also be his differentia. It is due to this that the reality has been defined (in Vaiśeṣika Sūtra - 1.1.15) as that which has action and qualities and which serves as an inseparable cause.
A. This is not correct. If the separateness of the soul and consciousness is accepted, there can be no rule that is is connected with the soul only and not with other. If the quality is separate from the reality, there can be non-connection between the two as said earlier. (More serious consideration involves flaw of infinite regression in connections of the two. To avoid this flaw, one will have to agree to non-separation between the two at some stage. Why not, then, the first stage ?). Hence, there is no flaw in stating that the consciousness is the non-alienable differentia of the living.

Supplementary Notes

1. The commentary deals with the following points :
(a) The living (embodied or disembodied) has been defined in terms of capacitative and functional consciousness-upayoga. It is defined as specific transformation (capacity and functions of the soul) concomitant with its intrinsic nature of consciousness due to two-fold each of alienable and non-alienable factors. These have been illustrated with common examples.
(b) There is no contradiction in presuming pain, pleasure and delusion etc. also as upayoga as they are the constituents of consciousness which consists of a group of properties including knowledge and conation too.
(c) The differentia is defined as the distinctive properties of an entity identifying it from other. It has two varieties- alienable and non-alienable-well illustrated in the text. (The attributes and the attributed cannot be separable due to (i) their specific differentia or (ii) defined-definition relationship as it will involve the flaws of non-distinction, infinite regression and non-existence. Moreover, the polyviewists do justify the aspectwise difference and non-difference between them.
(d) The logic of disputants regarding the impossibility of differentia of consciousness of the living on the illustrated basis of non-transformation of milk into milk has been refuted on their own counts giving finer and better

elaboration on their logic and pointing out about the involvement of capacity factor in the issue. The logic has also been turned down on the basis of polyviewistic approach and the contradiction with the basic concepts of the disputants. It has also been pointed if 'milk into milk' type transformation is not accepted, there will be non-transformability and loss of the ways of the world and flaw of confusion.

(e) Some contend logically that consciousness cannot be a differentia as there is no existence of the definable soul because it has no originating cause like the hair-crest of the frog and also it is imperceptible like the horns of the hare. The syllogisms are infested with (i) fallacies of contradiction, inconclusion and unprovenness with respect to the middle term and (ii) deficiencies in illustrations. Secondly, the Jainas postulate that any entity exists with respect to its own aspect and it does not exist with respect to the aspect of an alien object. Besides logic, the receiving by senses, knowership and the feeling of 'I-ness' etc. are other common proofs for the existence of soul. The consciousness is not momentary because of the possibility of the loss of memory etc. Hence, It is qualified as the proper non-alienable differentia or the living.

2. The word 'of the living' (Jīvasya) should be supplied here from aphorism 2.1 so that the aphorism should have the proper meaning.

3. The knowledge or consciousness do not form the nature of Sānkhyan 'Prakṛti' as, otherwise, it would mean all its forms to have these properties. However, it is not observed.

4. The consciousness or livingness cannot be caused by the specific four-elemental combination of Cārvākās as these elements do not possess the power of consciousness. How they could produce it ? The toxicity of hemp and thorn-apple is a natural phenomena rather than accidental one.

5. The functional consciousness is the only uncommon differentia of the living. Hence, it has been mentioned in the aphorism 2.8 despite its many other qualities.

6. The volitions of the living mentioned in aphorism 2.1 do not form the sole differentia of the living as the first four volitions are accidental due to karmic causes. Moreover, they are not found to be always possessed by the living. However, the inherent volitons may form differentia for the living as they are natural and all-timal. Out of the three of them as in 2.7, the last two are such which are not easily identifiable. Hence, it is only the livingness (or consciousness) which can form the primary differentia for the living. It is this property which has been mentioned in the form of functional consciousness in 2.8. However, the other volitions may form the secondary differentia of the living. Thus, all the 52 varieties of volition are secondary differentia while the 'livingness' is the primary one.

The consciousness has two aspects - capacitative and functional. It is the functional aspect which is perceptible in the form of knowledge and conation etc.

7. It seems that the definition of the living has undergone a historical development. Sthānānga points out three inherent transformations of the living naming them as (capacitative) conation, knowledge and functional consciousness (upayoga). Later, general consciousness (cetanā) and functional consciousness were taken to be its characteristics. Umāsvāti seems to have adopted the unitary characteristic of the living in terms of functional consciousness merging the different forms in one term.

Besides the characterisation, there seems to be develpment in the definition of consciousness itself. Most of the authors have taken it to mean in terms of the two attributes-knowledge and conation. However, Akalanka here indicates that this term refers to all those qualities distinguishing the living from the non-living as they form a group. These qualities include the bliss and energy in addition to the two. These attributes have infiniteness in the liberated beings while they are in limitation in the worldly beings due to karmic veils.

8. The primary differentia is an all -time, natural and totally inclusive property. In contrast, the secondary differentia is not all-timal (i.e. accidental), partially inclusive and non-natural property. For example, the hotness of fire is primary while the smoke of fire is secondary. Another criteria of differentia is that it should be devoid of three flaws- (1-2) inadequate or unwarranted inclusion and (3) impossibility.

9. The word 'Sva-tattva' (own nature) is a term which could be a definable as well as a definitional one (in aphorism 2.1). In contrast, the differentia is definitional only.

10. According to Vidyānanda, the functional consciousness, in general, is the differentia only for 12 types of living beings (two types with destructional volition of absolute knowledge and conation out of nine and ten types with destruction-cum-subsidential volitons of 4 right knowledges, 3 wrong knowledges and 3 conations) where this property is all-pervasive and all-timal. The other volitional types have specific consciousness.

The consciousness alone is not the differentia. But it is the concommittant type of spcific transformation of soul which is consciousness.

11. The definable and definition cannot be merely empirical or formal as it entails the existence of primary entity. The formality cannot be imaginary. It can also not be merely an optional intellect as its consistency is subject to several considerations.

12. The non-existence of soul is proved by the Cārvākās on the basis of three points as in this inference below :

There is no soul because (i) it is not perceptible (ii) it has no cause for its origin and (iii) it is not an effect like the horns of the hare (a positive

affirmations). All these reasons suffer from the fallacies of (a) unprovenness (b) contrariety and (c) inconclusion.

In contrast, the existence of soul can be proved by the following inferences :

There is an eternal soul because (i) it has no cause for origin (ii) it is not an effect and (iii) it is imperceptible by common men like the fine earth etc. The soul has a substantivity and modality. On the modal basis also, the soul can be proved on the grounds of inferences with contrastingly contrary reasons.

13. Muni Mahendra and others have given a summary of logical and other evidences in support of the existence of the soul in their books.

14. Consciousness has been studied in current psychology. It is said to be an abstract construct involving subjective private experience of two primary (perceiving, feeling) and two secondary (thinking and willing) functions. These are related with sensations and emotions. It responds to stimulants. It is not definite whether it plays an active or passive role in our behaviour. It is pointed out that consciousness, brain and behaviour are directly related. Formerly, mind and soul were taken to be synonymous. However, it is now agreed that mind is associated with physical brain in the form of hologram. It is sufficiently vociferous and moves much faster. It is a broader term than consciusness and involves totality of conscious experiences. The consciousness also involves cognitions, volitions and motivations.

The differentia of consciousness has been studied not only in psychology but in neurophysiology and physiology also. The psychologists, however, feel to-date that though ultimate understanding of the essence of consciousness may be beyond the capacity of men, still they have been able to explore about its functions and utility of sufficient interest to us. Some have called it a sixth sense. It seems to direct the brain processes which also direct the mind. Though the role of consciousness in its functions is not definitely proved, however, electrical simulation experiments have shown that these depend upon the physical structure and function of brain tissues. It depends mutually on the activity of brain. The reticular activating system seems to serve as the switch for consciousness. This could also be attested by the change of consciousness states by the psychedelic drugs, deep sleep, brain damazer or meditation. These states vary with individuals where three levels of consciousness have been proposed- (i) conscious (ii) subconscious and (iii) unconscious- the last one being brought to consciousness under unusual circumstance like meditation.

All this gives a mechanical interpretation for consciousness. However, the majority of the functions of soul are performed by the consciousness-brain-behaviour trio. This psychological view point about consciousness is in tune with Vaiśeṣika-Nyāya school which postulates the consciousness as an adventitious quality of soul and different from it. In contrast, the Jainas contend

the soul as the principle of consciousness and inseparable from it. In fact, for them the soul and consciousness are the same. It has two majour functions-knowledge and conation along with many others. It seems to be a mystery where delving deeper may not be possible except subjectivity. That is why, there are little details in scriptures except its logical issues which the psychologists have elaborated in current age.

15. Currently, consciousness is compared to the human bio-computer whose potential is shaped and limited by its physiological, cultural, experiencial and educational etc. components. Though it has been taken to be a field of 'non-science', but it involves experimental methodology of equivalent credibility. That is why, it engulfs scientificity. Charles Tart has pointed out many discrete states of consciousness during waking, sleeping, dreaming, hypnosis, intoxication, addiction and meditation states each representing a specific configuration of psychological structures. Now, there is 'self-consciousness', 'empirical consciousness' and 'transcendental consciousness'.

15. Biologically, the term 'living' always means as embodied entity as the scientists have nothing to say about the dis-embodied soul. The biological living is described in terms of its normally visible characteristics. Many of them are discussed in this text and commentary. However, the characteristics of conational and knowledgal manifestation indicated in this aphorism are included in the term 'sensation' or 'irritability' by the scientists. They represent the psychic characteristics rather than physical characteristics. Though this text has not specifically mentioned the physical characteristics, but other texts have given them in terms of different attributes. They will be indicated in due course.

The next aphorism is intended to describe the different forms of consciousness:

Sa Dvividho-aṣṭa-caturbhedaḥ 2.9

The consciousness has two-varieties- (i) knowledge and (ii) conation. The knowledge has eight varieties and the conation has four varieties (detailed later).

1.Q. What are the two varieties of consciousness?

A. The two varities are- (i) determinate or detailed and (ii) indeterminate or non-detailed. The determinate consciousness is known as knowledge. The indeterminate consciousness is known as conation.

2. Though the conation occurs first in the process of cognition, the knowledge has been placed first in 2.9 because it is more respectable due to its ascertaining nature about objects. In contrast, the conation is only apprehensive.

3. Q. How does one learn that the knowledge has been mentioned first?

A. It is learnt from the specific numeration in the aphorism 2.9 in the form of eight and four in succeession.

Q. There is a grammatical rule that the smaller number should be placed first according to Patanjala Bhasya, (2.2.34) as is the case with numeration of four and ten etc.

A. This is not a flaw. It has already been said that this placement has been made due to better respectability.

There are eight kinds of knowledgal consciousness- (i) sensory (ii) verbal, vocable or scriptural (iii) clairvoyance (iv) telepathy (v) omniscience (vi) wrong sensory (vii) wrong vocable, verbal or scriptural and (viii) wrong clairvoyance.

Their are four kinds of conational consciousness- (i) occular (ii) non-occular (iii) clairvoyant and (iv) omniscient conation.

Their differentia have already been mentioned (under commentary in 2.5).

Q. It is contended that there is no difference between apprehension and conation.

A This is not correct. Their difference has been explained earlier (by mentioning that they have different karmic origins in 1.15.13. (The conation arises due to the conation-obscuring karma while the knowledge arises due to knowledge-obscuring karma). The knowledge and conation occur successively in the case of non-omniscient. They occur simultaneously in case of those who have destroyed the karmic covering.

Supplementary Notes

1. The commentary deals with the following points:

(a) The consciousness has two main varieties-determinate or knowledge and non-determinate or conation. Each of them has subdivisions.

(b) There are eight kinds of knowledges-five right and three wrong. There are four kinds of conations. They have been described in aphorism 1.9 and 2.5.

(c) The determinate consciousness has been placed first in the aphorism as it has better respectability due to its ascertaining character.

(d) There are some other points too mentioned in earlier aphorisms.

2. The word 'that' (tat, nominative case) indicates the term capacitative or functional consciousness. Some object for its inclusion in the aphorism. However, it is necessary to refer to the non-intervalised topic, i.e. consciousness.

3. Some contend that consciousness is different from knowldedge and conation as it is found in the living beings under transmigratory motion even without them. However, it is contradictory logically and canonically. There is no logic which could prove difference between them. Canonically, Bhagavatī (12.10.467) mentions that the living beings under transmigratory motion etc. have knowledge and conation. They also have psychic senses too (ibid, 1.7.61). There is no mention of any state of consciousness devoid of knowledge and conation.

4. Vidyānanda points out that the living being has been characterised by eight types of knowledge and four types of conations- i.e. 12 types of volitions in all. The question is what type of the living being has been defined here. In rejoinder, it is pointed out that the living beings have a total of 53 volitions as mentioned in 2.2. Out of them, 12 (destrucional knowledge and conation and 10 destruction-cum-subsidential volitions of 4 remaining knowledges, 3 wrong knowledges and 3 remaining conations) have been mentioned as primary differentia for the living beings and the remaining 41 volitions (3 inherent, 21 realistational, 2 subsidential, 7 destructional and 8 destruction-cum-subsidential ones) being secondary ones. Thus, 41-volitional living being has been defined here with functional consciousness in general. The differentia of consciousness differentiates the living from the non-living.

5. It must be pointed out here that though the different living beings have common differentia of consciousness, but they differ in its manifestation. This could be dependent upon various internal and external factors involving karmic obscurings, the subject itself, instrumnets, time and location. This variety of consciousness manifestation is experienced by all the living beings. This aphorism indicates twelve types of such manifestations.

6. Shastri (P.C.) has raised a question regarding the definition of knowledge and conation in terms of determinate and indeterminate cognition representing particularty and generality. He points out that any entity has a dual nature-general-cum-particular. It cannot be cognised in one form or the other. It will be cognised in its dual form. Hence, the definition of conation and knowledge should be modified as under:

(i) To know about the external object is knowldegal consciousness and (ii) the self-effort to know about things is the conational consciousness.

7. The word 'determinate' and 'indeterminate' should correspondingly be taken to mean knowledge of an object external to the living being and knowledge of the object non-external to the living being.

8. The knowledge and ignorance refer to the righteousness and non-righteousness. A knowldege acquired in the presence of non-righteousness is known as wrong knowledge or ignorance. The telepathic and absoulate knowledges cannot be wrong as they always occur in the presence of righteousness.

9. The absolute knowldege and conation occur only when the consciousness is developed fully after destroying the karmic coverings. The others occur under partially developed consciousness.

10. The different knowledges occur due to destruction-cum-subsidence of the corresponding knowledge-obscuring and energy-obstructing karmas. The conations also occur due to destruction-cum-subsidence of corresponding conation-obscuring karmas.

The classes of consciousnes have been mentioned. This is the common differentia of all the living beings. The next aphorism describes two classes of the conscious beings :

Sansāriṇo Muktāś-ca 2.10

There are two types of conscious being- (i) wordly beings and (ii) liberated beings.

1. There are eight types of karmas which the soul binds through spacepoint, configuration, duration and intensity types of bonds. The world is defined as successive occurrence of transmigrations (birth-cycles) of the soul due to these accumulated karmas.

Q. Why the word 'soul' (or self) has been used twice here in semi-aphorism 2.10.1 in terms of 'karmas accumulated by soul' and 'transmigration of soul' ?

A. It is meant to denote that the soul is the actor of karmas and it is also the enjoyer of the karmas.

The Sānkhyas contend that the actor is triad-qualitied Prakṛti and the enjoyer is the Puruṣa (or soul). This contention is not correct. The non-living Prakṛti cannot act for merit and demerit like the pots etc. Secondly, if one enjoys the results of actions of others, there will be possibility of non-liberation. There will also be the flaw of the loss of the earned. Thus, one should accept that the actor is the enjoyer.

There are five kinds of worldly cycles- (I) the cycle of matter (ii) the cycle of location (iii) the cycle of time (iv) the cycle of volitions or modes and (v) the cycle of births or rebirths. The worldly beings are those who undergo these five types of cycles of wanderings or transmigrations. (They have been described in details by Pūjyapāda in his commentary named as Sarvārthasiddhi under 2.10, see notes later).

2. The liberated beings are those who have destroyed the physical and psychical karmic bondages. The physical bond is the mattergic entity transformed into karmas and quasi-karmas. The psychical bond is the volition of anger, pride etc. originating due to physical bonds. The liberated beings are devoid of both these bonds. (These beings are also devoid of the above five types of worldly cycles).

3. Q. There should be the addition compound in this aphorism as it will shorten it due to the absence of the word 'ca' (and) denoting the same meaning.

A. This is not correct. This compounding would have led to the different meaning and form of the aphorism 2.10. Had there been the addition compound in 2.10, the term 'Mukta' (liberated) would have to be placed first because it contains lesser number of vowels and it is more respectable than the worldly beings. Thus, the aphorism would have a different meaning altogether. This will mean those beings who have left the world or only the librerated beings. The worldly beings would not be included in the meaning. This would have an

undesirable point. Thus, addition compound had not been applied here and separate terms have been used.

4. Q. There is no use for the word 'ca' in the aphorism 2.10 because the conjunctive nature becomes clear due to the difference in the meaning of the two terms. The liberated and worldly beings are different from each other. Therefore, there can be no adjective-noun relationship also between them. Thus, their conjuction is automatic.

A This is not correct. The word 'ca' has been used here to denote the primary and secondary character of consciousness. The word 'ca' here is not indicative of conjuction but of secondariness. The first term of worldly beings is indicative of primary consciousness while the second term of liberated beings refers to their secondariness with respect to consciousness. It can be illustrated by the sentence 'go on for begging', 'Bring Devadatta also'. Here, begging is primary and bringing Devadatta is secondary.

5. Q. How there is primary consciousness there in the worldly beings and the secondary one in the liberated beings?

A. The worldly beings have always changes in modes and volitions. Hence, for them the definition of meditation as uni-directional concentration becomes primary. However, this is secondary for the liberated beings because they have already uni-directionality and this could be inferred from the casting off of karmas by them. Hence, the definition of meditation is only formally applicable in their case. Similarly, the definition of consciousness is applicable primarily in the case of non-omniscients as they have changing modes while the liberated beings have uniform modes. Hence, the applicability of definition in their case is secondary.

6. The worldly beings have been mentioned first in 2.10 as they have many varieties in terms of destinity etc. Secondly, the liberated beings are preceded by the worldly beings which do not precede the former. Moreover, the worldly beings have self-experience of different types of volitions leading to their different destinities etc. In contrast, the liberated beings have no such self-experiences, though they might have it indirectly during their wordly stage.

Supplementary Notes

1. The commentary deals with the following points.

(a) The term 'world' (sansāra) means acquiring different births due to substantive or modal karmic effects. It has five varieties mentioned in the text.

(b) The term 'liberated' (mukta) means the living beings who have destroyed physical and psychical karmic bondages.

(c) This aphorism cannot be composed with the addition compound despite its brevity as it will have a different meaning altogether due to reversal of two words, thus, implicating the secondariness of the liberated beings.

(d) The word 'ca' in 2.10 is not meant for conjunctive purpose but for indicating the secondariness of the liberated beings just as in the case of

meditation. It is of primary use for the layman in comparision to the omniscients. Similarly, the consciousness is also primary for the worldly beings.

(e) The worldly beings have been placed first because they have many varieties, they are predecessors of the liberated beings and they have self-experiencing capacity.

2. The word 'of the living' (Jīvasya) is also supplied here from the earlier aphorism so that it could mean that there are two kinds of livings beings.

3. There is plural number in each part of the aphorism. This indicates that both types of the living ones are many and not one, as is presumed by the monists. The monism seems to be contrary with respect to direct observation and inference etc.

The worldly beings cannot be one as there will be chaos with regard to the births and death of the people. For example, if one dies, everybody should die. The maniness of the living beings cannot be said to be illusory, as it is not realised by all. The ignorance could not be the cause of this realisation as its destruction by one will lead to this by all. This does not, however, occur. Moreover, the different forms of worldly beings are seen in the world in different ways. Similarly, the liberated beings can also not be one as it will invalidate the efforts for liberation by all. We observe the differences between the liberation-aspirers and the liberated ones. The concept of merging of the liberated in the super-soul leads to the dissolution and, therefore, non-permanancy of soul - an undesirable issue.

The worldly beings are infinite times the number of liberated ones.

4. The addition-compounding of 2.10 is infested with additional flaws also- (I) the liberated ones will also become worldly (ii) futility of observing austerities etc. and (iii) contratriety with self-experience of non-liberated character.

5. The aphorism 2.10 also cannot be in the singular form as it would entail the same flaws of undesirable nature as above.

6. The word 'ca' may have either or all the four purposes- (i) aggregation (ii) matural conjunction (iii) secondary character and (iv) conjunction. While Akalanka points out its utility in terms of secondary character of functional consciousness in the liberated ones, Vidyānanda has an additional point. According to him, the word 'ca' is there to include two more categories of the living beings besides the two mentioned. They are- (i) quasi-worldly beings also like those at the thirteenth spiritual stage (they are going to be liberated in the same birth) and (ii) omniscients without activity (i.e. living beings at the 14th stage, to be liberated in an Antarmuhurta's time). They are different form the worldly and liberated beings in many respects.

The living beings at 14th stage cannot be called 'liberated' as they have existence of 85 karmic sub-species out of 148 upto the last moment. Hence, they have a separate category.

Vidyānanda does not seem to agree with the points of Akalanka for the utility of the word 'ca' as they are inherently inferable points even without it.

7. All the biologically defined living species are included in the word 'worldly beings'. They are mentioned later in terms of botanical and zoological species. Most of the discussion in this chapter will be related with worldly beings. It is, therefore, the chapter on Jaina Biology.

8. The psychologists agree that man is the actor and enjoyer or reactor without mentioning the term 'soul' as per 2.10.1Q.

9. Pūjyapāda has described the five types of worldly cycles as below:

The 'soul' has enjoyed successively all the karmic and quasi-karmic mattergy infinite times and cast them off similarly. This cycle of mattergic enjoying and casting off is known as cycle of matter or substantivity.

The 'soul' has been taking births in the forms occupying from the smallest area to the largest area of the universe successively and infinite times. This locational transmigration is called the cycle of location.

The cycle of time is defined as a continuous series of births and deaths of the same living being during the ascending and descending series of time cycles.

The cycle of volition is defined as a continuous cycle of karmic accumulations with respect to different bond types by the soul due to attachment with wrong faith.

The cycle of birth is defined as a continuous series of births and deaths with minimun and maximum durations in all the four destinities upto the abodes of higher Graiveyaka due to attachment with wrong faith.

10. Akalanka has a change of sequence of these cycle. He has placed cycle of volitions before the cycle of births. This seems more logical as volitions are responsible for rebirthal process.

The next aphorism describes the varieties of the worldly beings who have the senses due to accumulated physique-making karma and who have the nature of self-experiencing the effects of good and bad karmas and who are continuing the worldly cycles:

Samanaskā-amanaskāh 2.11

The worldly beings have two varieties- (i) mind-possessing and (ii) non-mind-possessing

1. There are two kinds of worldly beings with respect to endowment (i) with mind or (ii) without mind. The mind has two varieties- (i) physical and (ii) psychical. The physical mind appears due to the realisation of matter-maturing physique-making karma of limbs and minor limbs. The psychical

mind represents the volitional purity of the soul arising due to destruction-cum-subsidence of energy-obstructing and quasi-sense-obscuring karmas. The mind-possessing beings are those which are endowed with mind. The non-mind-possessing beings are those which are not endowed with mind. Thus, there are two kinds of worldly beings.

2. Q. There are two types of living beings - worldly beings and liberated beings. This aphorism should, therefore, be taken to mean that the worldly beings are mind-possessing and the liberated beings are non-mind-possessing. Thus, there should be respective relationship with reference to the two types of living beings. This is desirable concept for the Jainas too.

3. A. This is not correct. If the worldly beings are taken as mind-possessing, there will be the possibility of all of them being mind-possessing. This is not desirable as the worldly beings with 1, 2, 3 and 4 senses and even some with five senses are postulated to be non-mind-possessing because they do not possess activities characteristic of mind.

4. Secondly, the composition of two different aphorisms (2.10 and 2.11) denotes that is is the worldly beings which are desired here. Otherwise, both the aphorisms would have been composed as one.

5. Alternatively, the word 'worldly beings' (sansāriṇah) should be supplied here from the following aphorism 2.12.

6. Q. If that is so, it will also have respective relationship. This will mean that the mobiles (trasas) are mind-possessing and the non-mobiles (sthāvaras) are non-mind-possessing. This could be desirable for the Jainas.

7. A. This is not correct. It will mean that all the mobile beings are mind-possessing. Thus, all the one, two, three and four-sensed beings and non-instinctive five sensed beings will have to be mind-possessing. This is not desirable.

8. Moreover, only the word 'worldly beings' is to be supplied and connected here from aphorism 2.12 and not the other words ' mobiles and non-mobiles'. The connections are always as desired.

9. Further, if the connection of 'mobiles and non-mobiles' were desirable, there would have been only one aphorism in place of two. This has not been done. This indicates that this connection is not desired. Alternatively, as the unification of these aphorisms has not been done, it indicates that there is no connection of the aphorisms 2.10 and 2.12 (ahead) with this aphorism 2.11.

10. The composition of three different aphorisms (2.10, 2.11, 2.12) indicates that the aphorisms 2.10 and 2.12 are not connected with the aphorism 2.11. Had it been so, all the three aphorisms should have been in the form of one aphorism only. In this case too, the word 'worldly beings' would have to be added in the beginning or in the end of 'mind-possessing and non-mind-possessing'. Thus, the desired meaning would have been there. However, is that

case, there would have been no use for the word 'sansāriṇah' (worldly beings) in aphorism 2.12.

11. The term 'mind-possessing' has been placed first in 2.11 as it is respectable because the living beings with mind possess all the senses (and have capacity of descriminating the good and bad).

Supplemenray Notes

1. The commentary deals with the following points:

(a) The worldly living beings have two varieties- (i) mind-possessing and (ii) non-mind-possessing.

(b) The terms in the aphorism cannot be related with earlier aphorism, otherwise all the worldly beings will have to be mind-possessing ones. The aphorism 2.12 can also not be related with 2.11 as it will lead to a meaning that all the mobile beings are mind-possessing. Both these possibilities are undesirable. Hence, this aphorism refers to the classes of worldly beings only and nothing else. Some other points have also been mentioned to support this view.

(c) The term 'mind-possessing' has been placed first in 2.11 as they have all the senses (along with the capacity of discrimination).

2. The worldly beings have two varieties depending on the existence of mental faculty. The mind has been defined in the later aphorism 2.24 in terms of cognitive and emotional instincts numbering 4,10,16,21 in many contexts. The increasing number of instincts suggests gradual development in understanding various mental functions. However, the general function of mind is to think about the desirable and undesirable, pros and cons and to drive action accordingly. The pro-canonists and later authors have also supported this two-fold classification.

3. The nature of mind has been discussed under 5.19. Two types of minds are postulated- physical and psychical. It is suggested that physical mind could be equated with the brain of the living beings which is a material mass of complex nature due to specific karmic causes including the physique-making karma of limbs and minor limbs. In contrast, the psychical mind, though also said to be of material nature due to its material brain support, has much finer constituents in the form of energy. It is biological information energy. The psychical mind represents the internal power indicating the purity of the soul due to specific karmic destruction-cum-subsidence. This power allows the physical mind to function in the desired direction.

4. It is said that (i) hellish, celestials and uterine-birthed men and animals are endowed with mind and (ii) deficient-sensed, non-uterine-birthed animals and a-sexuals are not endowed with mind.

5. This aphorismic classification of the worldly beings seems to be based on the existence or non-existence of physical mind only. Of course, it is taken for granted that psychical mind cannot work properly without physical mind.

That is why, the deficient-sensed or even the one-sensed beings have only dormant mental functionings. The senses themselves may perform these functions but they have no capacity to think.

6. The Jainas postulate mind as comparatively non-material and fine atomic in nature. Some scholars have suggested it to be composed of finer-than-atom 'mindon' particles. The current parapsychologists have a majority opinion that it exists in brain in the form of a hologram having a ferrocious capacity of movement and actions. It may be called as the functional basis of the conscious brain. Formerly, soul, mind and consciousness were asssumed to be virtually synonymous by the scientists. However, now-a-days, 'soul' is renamed as 'spirit' for differentiation with implication of substantiality.

7. Canonically, the physical mind is said to be located somewhere in the heart. This contention requires reconsideration.

The worldy beings have two specific varieties based on the perfection and non-perfection of senses due to the self-earned karmas and have different specific status through their karmic body system. However, they could be further subclassified in two varieties as shown in the following aphrism 2.12 :

Sansāriṇah Trasa-sthāvarāh 2.12

There are two kinds of worldly beings - (i) mobiles(trasas) and (ii) non-mobiles (sthāvarās)

1. Q. What is the definition of mobiles and non-mobiles ?

A. The mobiles are the specifically behaving living beings due to the realisation of soul-maturing physique-making karma of mobiles.

2. Q. The root 'trasa' has a meaning of agitation or movement out of fear. Thus, the mobiles should be defined as those who move (out of fear).

A. This derivative meaning is not correct. This will lead to the possibility of non-mobileness for the living beings in the (i) womb, (ii) under incubation, (iii) under sleep and (iv) fainting, They do not move despite the causes of external fear. The derivative meaning is not taken as primary here as in the case of derivative of 'Cow (gau) from the root 'gam' (to move).

3. The non-mobiles are those beings who are originated due to the realisation of soul-maturing physique-making karma of non-mobiles.

4. Q. The word 'sthāvara' originates from the sanskṛta root 'sthā' (not to move). Thus, derivatively, it should mean the non-mobiles are those which are stationary.

A. This is not correct here. This definition will lead to mean mobileness of air, fire and water. They also move from place to place. This type of derivation is conventional and is applicable in few cases only.

5. Q. The air, water and fire are said to be mobiles (in some canons).

A. This is not corrent. This opinion seems to be born out of ignorance about the meaning of canons. The pro-canonical text 'Ṣat-prarūpaṇā' (Existential

Enunciation) mentions that the living beings starting from the two-sensed upto the omniscients without activity (14th spiritual stage) are mobile beings with respect to the embodiment (Aph:1.44). Hence, the mobileness or otherwise does not depend upon movement or stationariness. It depends solely upon the specific karmic realisations.

6. The term 'mobiles' has been placed first in the aphorism 2.12 because it has fewer letters and vowels. The mobiles are more respectable also because they have all types of capacitative and functional consciousness.

Supplementary Notes

1. The commentary deals with the following points:

(a) The worldly beings have two varieties- (i) mobiles and (ii) non-mobiles. Their order refers to their preferential respectability. These terms are defined on the basis of realisation of the physique-making karma of mobile and non-mobile species respectively.

(b) If the mobiles are defined not on karmic basis, but on the etymological basis, it will lead to the non-mobileness of the (i) living beings growing into the wombs (ii) oviparous beings and (iii-iv) beings under intoxicated, snapine and fainted states.

(c) Similarly, if the non-mobiles are also defined etymologically, the air, fire and water will have to be called mobiles as they are also moving.

(d) The karma-based definition is canonically supported.

2. The monist might point out that when there is a universal supersoul pervading the universe, what is the necessity of this two-fold classification indicating plurality of soul. The concept of a single pervasive space illustrates the point where pots, fabrics and other entities do exist. It could also illustrate the pain, pleasure etc. of the different beings. Hence, there could be only non-mobiles and no mobiles.

This opinion is infested with the flaw of contradicting one's own tenets regarding the existence of different kinds of livinng beings figuratively like the space. They have to be accepted in reality to maintain the scriptures. The Vaiśeṣikās also agree to this point.

3. The concept of altogether elimination of non-mobiles and existence of only the mobiles is also not proper as it disturbs the two-fold classification. The sensory and mental perception and the inference also cannot prove this ordered classification because of fallacies. The assumption of specific shapes and sizes may prove the order, among the mobiles, why not, then, the same point is accepted for the existence of non-mobiles as they have also shapes etc. which prove their livingness. The fading and growth of plants depends upon their intakes. If the livingness in plants is not accepted, how the livingness in mobile beings in sleep, fainting or in womb could be proved. Thus, the two-fold classificaiton should be accepted by all.

4. The non-mobiles are one-sensed while the mobiles are 2-5 sensed. The Śvetāmbara canons mention air and fire (water also) to be mobiles. It seems this is a pre-karmic theory concept. Secondly, they are only derivatively mobiles and not in the sense of tendency of acting towards desirables and non-acting towards undesirables. Thirdly, the mobiles are classified in two forms- (i) full-fledged or atttainmental (labdhi trasa) and (ii) motional (karaṇa trasa). The first category is based on the realisation of sub-species of mobiles of the physique-making karma. They are the true mobiles having 2-5 senses. The motional mobiles do not have realisation of mobile species of karma. They have realisation of non-mobile species of karma. Hence, they are, in fact, one-sensed. They are figurativiely called mobiles.

5. This two-fold classification of the worldly living beings is nearly akin to the two-fold biological classification in terms of plants (non-mobiles) and animals (mobiles). Of course, Jainas being holozoistic, their plant kingdom will also include earth, water, fire and air. The animal kingdom, in contrast, will exclude human beings as they have speciál position among the living beings

The earlier aphorism 2.12 has described the general classes with specific names of the worldly beings. But it has not defined the mobiles and non-mobiles. They should now be defined. However, there is not much to be described about the one-sensed non-mobiles. Hence, the following aphorism 2.13 describes them first even violating the order of 2.12:

Pṛthivyaptejo-vāyu-vanaspatayah Sthāvarāh 2.13

There are five types of non-mobiles - (i) earth (ii) water (iii) fire (iv) air and (v) plants.

1. The namal designations of earth, water etc. are based on the realisation of specific physique-making karmas of the non-mobile class. They are called embodied earth etc. due to internal and external karmic causes. Though their names are derived from different roots like 'prathana' (extension) etc. for earth etc., but conventionally, they are so named irrespective of their derivations.

Each of the five earth etc. has been mentioned to be of four kinds in scriptures- (i) earth (ii) dead embodied earth (iii) living embodied earth and (iv) would-be living earth. The earth is defined as an entity devoid of consciousness, undergoing natural transformations and has properties of hardness etc. It has no realisation of physique-making karma of earth because of its non-living nature. However, it is called earth as it has the properties of extension etc. Alternatively, it represents the earth in general and it is applied to the other three forms.

The dead embodied earth is an entity which has been abandoned by the living unit present in it. It is just like the dead body of man devoid of consciousness. The living embodied earth is the living (soul) entity which is embodied by earth and subjugated with its conjunction. The would-be living

earth is the entity which has acquired the physique-making karma of earth body and is in transit with its karmic body but it has not yet acquired the earth as its embodiment.

Similar four varieties of water etc. should also be defined. Thus, we have- (i) water, dead embodied water, living embodied water and and would-be -living water (ii) fire, dead embodied fire, living embodied fire, would-be-living fire (iii) air, dead embodied air, living embodied air, would-be -living air and (iv) plants, dead embodied plants, living embodied plants, would-be living plants.

2. The earth has been placed first in the aphorism because (a) it conveniently serves as a receptacle for (i) water through container pots (ii) fire through earthenware dishes (iii) air through leather bags (and plants through roots and shoots under and above it), (b) it is found in gross forms like houses, palaces, conveyances and coverings like fabrics etc. (c) it serves many useful functions for other entities. It helps the fire in baking, lightening and absorption (heating), etc. It helps the air to remove sweatings and exhaustion etc. It helps plants to produce foods, clothes and coverings. Whatever others and the above-said services for the water etc. are prescribed, they can take place only in the presence of the earth. How, otherwise, these services could be performed.

3. The water has been placed after the earth as there is contrariety in the nature of earth and fire. The fire destroys everything. Hence, it is intervened by water. Secondly, the earth is also the substratum for water.

4. The fire has been placed next to water as it helps cooking and heating of earth and water.

5. The air has been placed after the fire because it helps fire to function through its oblique-moving property.

6. The plants are placed in the end because they grow with the help of all the earth, water etc. Morever, the plants are infinite times the number in comparison to all the others.

Thus, the above are the five types of non-mobile beings.

Q. How many vitalities (prāṇās) do these earth etc. possess ?

A. They possess four vitalities- (i) sense-organ of touch (ii) bodily strength (iii) respiration and (iv) life-span.

Supplementary Notes

1. The commentary deals with the following points :

(a) There are five kinds of non-mobile beings- earth, water, fire, air and plants. They are defined on the basis of internal and external physique-making karmic causes. Their conventional meaning does not carry the real meanings.

(b) The canons indicate four varieties of each of them like (i) earth (ii) dead embodied earth (iii) living embodied earth and (iv) would-be -living earth. Out of them, the first two are non-living varieties while the last two are the

living varieties. Similar varieties may be taken for all the other four non-mobiles.

(c) The justification for their order in the aphorism has been given.

2. The Śvetāmbara version of this aphorism is different. It mentions that only the earth, water and plants are non-mobile beings. It has been pointed out earlier that this classification is based on non-mobility rather than specific karmic realisation. It is also mentioned in many canons where there is no sense-based classification.

3. With respect to the karmic theory, there are five non-mobile beings mentioned in this aphorism 2.13. The livingness in earth etc. can be proved through canons or logic. The canons like Ācārānga, Bhagavatī and Prajnāpanā mention their livingness due to functional consciousness or instincts of determinate and indeterminate nature. It is mentioned that (i) earth bodies upto three-sensed living ones have (a) wrong sensory and vocable knowledge as of determinate and (b) occular conation as of indeterminate form. and (ii) the other living beings have gradually increasing number of forms varying between 2-8 knowledge (determinate) and 2-4 conations (indeterminate).

4. Besides scriputres, their livingness can also be proved by the following inference :

(a) The one-sensed beings have functional consciousness because they have tendency for intakes (food) etc. like other living beings.

(b) The consciousness in its living substartum consummates in the lowest form because it has a specific nature of gradual decrease like the extension (decreasing from infiniteness in space upto atoms). This is an affirmative illustration here. It is inferred that whatsoever beings have it at the lowest level, they are the 1-sensed beings like the earth etc.

5. There are some systems like the Vaiśeṣikas who do not agree to the livingness of the earth etc. They also put their logic in the following way :

The earth etc. are non-living as they are devoid of physical, vocal and mental activities (like speech, movement and thinking) like sand, ashes or hot water etc. This logic is inconclusive as it also involves the living beings under deep sleep, faints and fits, in the womb and under deep meditation. It is also inconclusive with respect to the inactive but conscious Puruṣa of the Sānkhyas. Hence, this logic is not valid.

Moreover, there is absolute non-existence of knowledge etc. in the non-conscious ashes etc. Their consciousness co-efficient is zero. Hence, the illustration does not prove destructional or decreasing non-existence of knowlege etc. The soul or the living one cannot have absolute destruction of its inherent quality of knowledge.

The scriptures of other systems (like Cārvākās etc.) in this regard are not taken as valid.

6. The livingness of the earth etc. is accepted as the animistic character of the Jaina system. It is one of the points indicating its pre- or proto-historicity.

7. Ācārānga specifically points out that the experience and sensations of pains in the earth bodies can be illustrated by three common examples- (i) a born blind, born deaf and dumb (ii) a healthy man and (iii) a fainted man. These people cannot express their pains on cutting or harming their 32 parts of the body. This does not mean that they have no experience of pains. Similarly, the earth-bodies etc. also experience the pains on any type of harm done to them, but they are unable to express it because of the realisation of the karma of somnambulism. Their livingness remains dormant. The dormancy does not mean non-existence.

8. The above Ācārānga content was a self-realised knowledge of the higher seers. However, it has now been proved experimentally by J.C. Bose. Baxter and Gunarev through their polygraph, galvanometers, cardiograph and other instruments specially in case of plants that they have high sensing and experiencing capacity showing instincts of love, hate, fear, sex, food and sleep etc. They tremble when some cutter comes and they dance when some kind gardener comes to nurse them.

9. The livingness of the plants is also agreed by the Vedantins.

10. No such experiments have been reported for earth, water, fire and air-bodied beings. Hence, their livingness is under dark for the scientists.

11. The Jainas postulate that all these 1-sensed non-mobiles are born living in the first instant. However, their livinginess is lost when they are weapon-operated or treated in some way. The Niryuktis mention different weapons for each of them as shown below :

(a)	**Weapons for earth bodies**	**(b)**	**Weapons for water bodies**
(i)	Digging the earth	(i)	Filtration
(ii)	Heating or fire	(ii)	Drawing from well
(iii)	Mixing different earths	(iii)	Washings
(iv)	Water and liquids	(iv)	Transportation
(v)	Ploughing	(v)	Heating or fire
(vi)	Woods and grass etc	(vi)	Mixing soil, chemicals
(vii)	Faeces & wines	(vii)	Making saline/sweet solution
(viii)	Poultices	(viii)	Poultices etc.
(ix)	Non-restraint (volition)	(ix)	Non-restraint (volition)

(c)	**Weapons for fire bodies**	**(d)**	**Weapons for plants**
(i)	Earth, Sand, Blankets etc.	(i)	Heating, burning or fire
(ii)	Water	(ii)	Ripening
(iii)	Wet vegetables	(iii)	Cutting/weapon operation
(iv)	Mobile beings	(iv)	Mixing two or more
(v)	Mutual fires (Homologous mixing)	(v)	Cooking

(vi)	Water and othe liquids (Heterologous or gaseous mixing)	(vi)	Drying
(vii)	Husks	(vii)	Permeation
(viii)	Non-restraint (volitiona)	(viii)	Mixing with water etc.
		(ix)	Non-restraint (volition)

(e) Weapons for air bodies

(i) Heating

(ii) Mixing different directional airs

(iii) Blowing through fans

(iv) Water-bubbling (heterologous)

(v) Fires

(vi) Cooling or chilling

(vii) Non-restraint (volition)

The non-violent Jainas have a principle of eating only those things which have been rendered non-living by any of the above processes.

12. Every variety of five non-mobiles has been classified in four types detailed in the text. Out of them, the first two are non-living while the other two are said to be living. The current aphorism describes these last two species of the earth. Similarly, the two varieties of water etc. should also be taken here.

13. The vitality has not been mentioned earlier. The living beings are endowed with them and it is because of them, they are called 'vitalitied' (Prāṇīs). These vatialities are the essentials for the wordly beings. They are the sources of energies for various functions of life through metabolic changes. There are four vitalities in the non-mobiles out of ten as mentioned in the aphorism.

14. Many texts have pointed out the shapes of the bodies of the five non-mobiles as below :

(i) The earth has a body-shape like lentil grain (ii) water has a body shape like (elliptical, spherical) water drop (iii) fire has a body shape like needles (iv) air has a body shape like a flag or kite and (v) the plants have a body-shape of infinite varieties.

15. This aphorist has not mentioned the varieties of each non-mobile class, but many canons and procanons mention them. There seems to be some difference in enumeration of these varieties in different sources. Only the maximum and minimum numbers mentioned are given here :

S.No.	Non-mobiles	Minimum-maximum	Total
1.	Earth bodied	20-40	48
2.	Water bodied	5-19	19
3.	Air bodied	6-19	19

4.	Fire bodied	6-12	12
5.	Plant bodied		
	(a) general plants	14-63	100
	(b) individual plants	(different categories)	349

The variance of total from the maximum in some cases indicates that there may be many new additions and eliminations. Jain has analysed this data in many of his articles.

The next aphorism classifies the mobile beings :

Dvīndrīyādayah Trasāh 2.14

The mobile beings are those living ones which have senses beginning from two onwards (i.e. upto five). It means that there are four kinds of mobiles beings- 2, 3, 4 and 5-sensed ones.

1. The word 'ādi' (beginning from) has many meanings in terms of arrangment or order, kind, vicinity etc. However, the meaning of order is intended herer. This order is mentioned in the scriptures in the form that the mobile beings are two-sensed, three-sensed, four-sensed and five-sensed. Thus, the mobile beings have senses beginning from two and onwards. The first term in the aphorism here, represents a specific structure with attributive-cum-substantive (Bahubrihi) compound.

2.Q. It is contended that the specific compound structure of this aphorism indicates that the mention of two-sense here is just implied and not primary. Thus, the mobiles will be those having higher senses more than two and not beginning from two. It could be illustrated by the usage of 'there are fields from mountain onwards'. Here, the mountain is not included because of the word 'fields'.

3. A. This is not correct. The two-sensed are included here because of the use of specific compound where quality is also involved in the substance. It can be illustrated by the sentence, 'Bring the man with white clothes'. Here the 'white clothes' are included with the man to be brought. Similarly, the two-sensed ones are also included here as both have the same specific compound structure.

4. Alternatively, during a compound structure, the constituent always involves the constitute. Thus, the implied two-sensed term is also included in the mobile beings. It is similar to the fact that the word 'all' is included in the meaning of 'sarvādih' (beginning with all).

Q. How, then, the mountain is excluded from the meaning of the term 'fields beginning from mountain' as in 2.14.2 ?

A. The mountain cannot be a field. Hence, it is naturally excluded.

Thus, the 2-sensed, 3-sensed, 4-sensed and 5-sensed are the four types of mobile beings.

Q. How many vitalities do the mobile beings possess ?

A. The possession of vitalities is dependent on the number of senses of the living beings. For example, (a) the two-sensed ones have six vitalities- (i-ii) sense organs of touch and taste (iii-iv) bodily and vocal strength (v) respiration and (vi) life-span

(b) The three-sensed beings have seven vitalities- (i-iii) sense-oragns of touch, taste and smell (iv-v) bodily and vocal strengths (vi) respiration and (vii) life-span

(c) The four-sensed ones have eight vitalities with an addition of sense of sight to the above seven

(d) The five-sensed non-instinctive subhumans have nine vitalities with the addition of sense of hearing to the above eight as in c.

(e) The five-sensed instinctive humans, subhumans, hellish and celestial beings have ten vitalities with the addition of mental strength to the above nine as in (d).

Supplementary Notes

1. The commentary deals with the following points :

(a) The living beings with two or more cognitive senses are mobile beings. They have, thus, four varieties.

(b) The term 'Ādi' (beginning with) in the aphorism includes the living beings with two senses also as mobiles.

(c) The 2-sensed beings have 6 vitalities, 3-sensed ones have 7, 4-sensed ones have 8, the non-mind possessing 5-sensed ones have 9 and the mind-possessing 5-sensed ones have 10 vitalities.

2. The Śvetāmbara version is different for this aphorism. It mentions that fire, air and other living beings beginning with two senses are the mobile beings. Thus, air and fire bodied beings have also been included in the mobile beings in contrast with the Digambara version.

3. Here too, the Śvetāmbara classification is based on the mobility or otherwise while the Digambara aphorism is based on the realisation of specific physique-making karma. That is why, this version has ommitted fire and air bodied beings.

4. The shapes of the mobile beings have infinite variety.

5. As with the non-mobiles, the commentator has not detailed the varieties of different classes of mobiles except mentioning one typical example of each class in the aphorism 2.22-23. However, other texts mention them with addition and subtractions. The Prajnāpanā and Jīvābhigama give the best counts. That is why, their total count is more than mentioned.

S.No.	Class	Varieties	Max. Number	Typical Examples
1.	2-sensed	38	29	Worms
2.	3-sensed	55	41	Ants

3.	4-sensed	51	38	Bees
4.	5-sensed animals	177	2/3	-
5.	5-sensed : humans	854	2	Men

The above five aphorisms 2.10-14 define the wordly living beings in terms of mobiles and non-mobiles. This implies that the liberated beings are neither of these categories. They are devoid of these categories.

7. However, these aphorisms include the worldly beings under transmigratory motion as they have realisation of specific physique-making karma through their karmic bodies. They have psychic senses and corresponding knowledge also.

The next aphorism is intended to indicate the number of senses which has been denoted by the word 'ādi' (etc., beginning with) in the earlier aphorism 2.14. (They have also been referred to in the first chapter 1.14 while describing the sensory knowledge) :

Alternatively, some systems postulate five, six or eleven senses. What is the Jaina postulate about them ? The following aphorism indicates that there are five senses only and not more :

Pancendriyāṇi 2.15

There are five (physical) senses (only).

1. The enjoyer soul is called 'Indra' because of its intrinsic nature of infinite capacity for knowledge etc. equivalent to the powers of alien-postulated supreme authority despite the presence of karmic bond. The senses are defined as the instrumental causes through which the soul learns about objects. It is the sign for the existence of the conscious soul.

2. Alternatively, the karmas themselves are called 'Indra' (lord). The living being wanders in the destinities of celestials, subhumans etc. because of fruition of self-earned karmas. The senses are those which are formed through them.

There are five senses which will be detailed later in the aphorism 2.19.

3. Q. It is contended that mind is also a sense because it is formed through karmas and helps the karmically dirty soul unable to learn and think about objects by self.

A. This is not correct. The mind is not a sense as it has no fixed position in the body like the senses of sight etc.

4. Secondly, the mind functions before the senses. The man, who wishes to see the colour etc., first thinks about to see such colour or enjoy such a taste. When mind thinks about them, it directs man's consciousness towards the colour etc. Then the senses function in due course. Thus, the mind is not a sense.

5. Q. The Sānkhyas contend that the functional senses like speech etc. causing the activity of speech etc. should also be enumerated here. (There are five functional senses-speech, hands, feet, anus and genital organ).

A. This is not correct. This section deals with consciousness. The senses serving as instruments of consciousness only are mentioned here. Hence, the functional senses cannot be enumerated here.

6. Secondly, the speech etc. cannot be designated as senses as they, in general, refer to the instruments of consciousness or cognition and not functions. If the body parts serving as functional senses are also counted, there will be limitless number of them as all the limbs, minor limbs, head etc. are instruments of activity and they all are formed due to the realisation of specific physique-making karma.

Supplementary Notes

1. The commentary deals with the following points :

(a) There are five (cognitive) senses detailed in aphorism 2.19 later. [They are sense of (i) touch (ii) taste (iii) smell (iv) sight and (v) hearing].

(b) The term 'Indriya' (sense) can be defined in two ways based on the meaning of the word 'Indra' (soul or karma) :

(i) They serve as the external signs or instruments for functioning of the soul and

(ii) They are formed through the agency of physique-making karma.

(c) The mind cannot be called a sense because (i) it has no definite location in the body like the other senses and (ii) it functions before the senses function.

(d) There are five motor or functional senses. They have not been considered here as they are not involved in conscious functions. Moreover, they are not called 'senses' in general.

2. This aphorism limits the number of senses to 5 and not more in terms of cognitive senses.

3. The senses are inidcators and servers of soul, produced by soul-earned karmas, working through the soul and observed by the soul. They let us know about the concealed soul.

4. The senses are defined as the instrumental cause for the knowledge and conation about objects by the soul. This instrumentality does not make this knowledge as inferential as the senses themselves cannot be known directly. Moreover, it is the psychic senses which lead to the knowledge and they are self-perceived. In fact, psychic senses and soul are non-differentiable. Hence, senses do not lead to inferential knowledge. They lead to direct knowledge which is immediate-cum-lucid.

5. Besides cognitive senses, there are functional senses too. They are those which function for the running of life in terms of activities like food, movement, evacuation, speech and procreation etc.

6. The sixth sense character of mind has been repudiated by its dissimilarity with the senses. It has indefinite objects and location in the body with respect to space and time in contrast with the sense organs. It has thinking capacity about the physical and non-physical objects. The senses are limited to physical objects only. Its instrumentality can also not prove its sense character as it is an inconclusive reason. The smoke etc. are not senses, still they lead to the knowledge of fire etc. However, the mind may be called a quasi-sense rather than full sense as the senses work through it. It may also be called an internal sense (Antahkaraṇa). It can judge about good and bad.

7. The senses are represented by different sense organs. Quite often, the senses and sense organs are taken as synonymous. Besides sense of touch (which has a variety of shapes and sizes), each sense has its specific shape and size. The shapes given here are as per Dhavala-1 (P. 286). However, different sizes are mentioned in Gommatsara, 172 (P. 304).

SNo	Sense	Organ	Shape
1.	Sense of taste	tongue	hoof/half moon
2.	Sense of smell	nose	kadamba or til flower
3.	Sense of sight	eye	lentil
4.	Sense of hearing	ear	barley-tube
5.	Sense of touch	skin	varied shapes

8. It is recognised that lower senses precede the higher senses.

9. All the senses/sensations are assumed to be destruction-cum-subsidentially pervasive throughout the body as the touch organ of skin etc. That is why, the current experiments show many sensations from all parts of the body. The one-sensed beings also experience all types of sensations through their skin only as pointed out in Dhavla-1 verse 135 P. 241. The serious meditating persons also have varied sensations from all parts of their bodies. It is surprising that the Jaina seers were aware of this fact. However, in general, the senses function only through that part of the body only which has special external structures corresponding to them.

These senses get the enjoyer soul towards the desirable and undesirable subjects and objects. They have been said to be five due to their specific capacities. The next aphorism indicates their subclassification :

Dvividhāni 2.16

Each of the above five senses has two varieties :

1. The word 'vidha' here means kinds or varieties. Each of the above senses has two varieties- (i) physical sense and (ii) psychical sense.

The next aphorism is intended to describe the sub-classification of physical senses :

Nirvṛttyupakaraṇe Dravyendriyaṁ 2.17

There are two kinds of physical senses- (i) structural formation and (ii) support (assisting) formation.

1. The term 'nirvṛtti' means structural formation of sense organs due to the physique-making karma.

2. It has two varieties- (i) external and (ii) internal.

3. The internal formation is defined as the transformation of pure soul spacepoints equivalent to the innumerableth part of an Utsedhāngula (UA=1.70 cms) into the form of senses like eyes etc.

4. The external formation is defined as the accumulation of mattergic particles in specifically prescribed shapes of eye etc. in the spaces covered by the soul spacepoints due to the realisation of physique-making karma.

5. The support formation is defined as that which assists and protects the formation of senses.

6. It has also two kinds as above- (i) external and (ii) internal. The external support structure is the eyebrows and eyelashes in the case of eyes. The internal support formation is white-black eyeball in the eye. Similarly, other senses could also be illustrated with respect to these two varieties.

The next aphorism describes about the psychical senses :

Labdhi-upayogau Bhāvendriyaṁ 2.18

There are two kinds of psychical sense- (i) attainment and (ii) functional consciousness.

1. The word 'labdhi' can be grammatically derived. It means gain or attainment. This is defined as the specific destruction-cum-subsidence of knowledge-obscuring karma which leads the soul towards the formation of the physical sense.

2. The specific transformational volition (mode) of soul for the above purpose is termed as functional consciousness. It is the knowledge itself. Both these varieties belong to the psychical sense.

3. Q. This volitional consciousness controls the attainment. The senses are the most effective causes for sensory and scriptural knowledge and this consciousness is their effect. Thus, this cannot be designated as a variety of sense as it is their effect.

A. This is not correct. The characteristic of the cause are followed by the effect. It is observed that any effect corresponds to the cause as the knowledge in the shape of an earthen pot is also called the earthen pot. Similarly, the consciousness caused by the senses is also designated as the sense.

4. Secondly, the meaning of the word 'Indriya' (sense) is the indicator of soul. This applies primarily to the consciousness rather than the senses. Thus, it can be called as the sense.

Supplementary Notes (2.16-18)

1. The commentary deals with the following points :

(a) There are two types of each of the cognitive senses- physcial and psychical ones.

(b) The physical senses have two varieties each- external structural form and supporting form.

(c) Each type of physical sense has two varieties- internal shape and size of the physical sense formed due to specific mattergic accumulation on account of realisation of physique-making karma. The internal structural form is the pure soul spacepoints which are the material cause for the external form of the senses.

The external supoorting form of the senses is the protective agency of the senses while the internal supporting form is that part which is supported by exernal agencies. These have been illustrated in the text.

(d) The psychical senses have also two varieties each- (i) capacitative attainment and (ii) functional attainment or consciousness. The first is due to the destruction-cum-subsidence of knowledge-obscuring karma leading the soul towards formation of physical senses. The second is the specific transformational volition of soul for acquiring the attainment.

(e) It is not correct that the functional attainment cannot be called the sense as it is sense-effect because many-a-times the characteristics of the cause are followed by the effects. Many popular examples may be cited. Secondly, the meaning of the term 'Indriya' best fits the definition of functional attainment.

2. Most of the concepts of the Jainas have been generally shown to have a dual character-physical and psychical. Thus, one finds the living being, karmas, violence, libido etc. postulated in these two forms. These forms are mutually dependent on and co-operative with each other. However, the psychical form is the finer one assuming the form of inner or inherent energy capable of materialising in physical form. The senses are no exception to this general concept.

The physical senses are those which have assumed an internal and external shape by ordely accumulation of soul spacepoints or mattergic mass due to the realisation of specific physique-making karma and soul-maturing subspecies of class together with the destruction-cum-subidence of corresponding sense-obscuring karma. In contrast, the psychical senses represent the qualitative purity due to the (conscious) energy to receive and know objects on account of the corresponding karmic destruction-cum-subsidence.

It is pointed out by Shastri that there is formation of physical sense first which is followed by the conscious psychical sense. However, it must be known that formation of attainmental psychical sense and physical sense starts as soon as the body or birth process commences.

3. The existence of the corresponding physical and psychical sense is concommitant and uniform. The non-functioning of physical senses like eyes or ears due to genetic deficiency or diseases does not preclude the existence of corresponding psychical sense. The corresponding physique-making karma of class (or genus) still exists there.

4. The different systems express this two-fold general classification under different names. Ths Mīmānskas called the varieties as energised and individualised senses. Others call them physical and non-physical. The Jainas do not have any objection to these names as (a) the energised sense may be taken as attainmentally psychical or soul-spacepointally physical and (b) the individualised sense may be taken as psychical consciousness and physically a definite mattergical structure. The physcial and non-physical varieties are also acceptable to the Jainas as the psychical senses and soul-spacepointal structure is taken as non-physical.

5. The five senses cause five different types of sensations. They have been pointed out even by Aristotle also. The current psychologists also agree to the five qualities of sensations in terms of touch, taste etc. They have characterised them through intensity, duration, extensivity and clarity whose values vary depending on stimulants.

However, there are two other types of sensations besides sensory ones. The sensory sensations are caused by external stimulants and received by extroceptors (i.e. sense organs) situated on the surface of the body. These are specific sensations. There are some sensations caused due to introceptors situated inside the body. These are known as organic or visceral sensations. There are some sensations caused by propioceptors situated in muscles and tendons. They may be called muscular sensations. This text deals only with specific sensations which are five in number reduced by psychologists to four only as taste and smell sensations are called chemical sensations. All of them have been experimentally studied and characterised. The text does not mention about other types of sensations indicated above. Philosophically, these sensations are caused by the functioning of cooperative effort of both- the physical and psychical senses.

6. There are two varieties of each physical sense mentioned in the text. These varieties of physical sense structures are recognised by direct perception and inference. If they are not there, there will be no sensations and knowledge about the objects.

7. The physical sense is always in the form of mattergic aggregation. The primary structure is the internal structure of senses while the secondary structure is the protective one for primary structures.

The current scientific knowledge about these structures for different senses is now known. This shows that the primary internal structures of different senses are inside the systems and invisible to the naked eye. They are

finer also but not so fine as the innumerableth part of Angula (1.70 cms). This mention of fineness should be taken to mean generally imperceptible by the eye. The soul-space-pointal configuration and their internal shape- both should be included in the primary internal structure. It is clear that the current knowledge has made things sufficiently clear and detailed in this regard.

8. The external and internal support structure is directly perceptible by the common man. They are instrumental in our knowing process. This support structure allows the inference for the existence of primary inner and outer structures.

The temporally non-completioned beings also have initiation for physical senses. They, thus, have corresponding psychical senses.

9. The aphorism 2.18 mentions two varieties of psychical senses in terms of attainment of capacity and conscious manifestations. The first one arises due to (i) the destruction-cum-subsidence of sensory knowledge-obscuring and occular and non-occular conation obscuring karmas and (ii) realisation of sub-species of destinity, class and body etc. of physique-making karma. This is instrumental in the formation of primary and secondary structures of the physical senses. The physique-making karma of formation and limbs-cum-minor-limbs forms the substratum for attainmental sense. There are five attainmental senses. The medium through which the soul manifests (i) to form the physical senses and (ii) to know the self and objects is known as functionally conscious sense. This is in the form of sensory and conational knowledge.

Both these psychical sense varieties have a nature of consciousness. Hence, the psychical sense, in general, is conscious by nature.

10. It must be kept in mind that the psychical senses are the main cognitive factors. The physical senses are only formally cognitive.

11. The existence of the psychical senses is proved by the inferential syllogism such as there are psychic senses in the living beings as they have capacity and manifestation of knowing the self and other objects. The space or unmanifested touch etc. may be taken as negative illustrations here.

12. The Śvetāmbara version of this text has an additional aphorism 2.19 which is not found in Digambara version. This refers to the functionally conscious sense. It states that this sense has the material objects like touch, taste, etc. and sound as its objects of manifest knowledge. However, it may have capacity to know about the non-material objects too.

The TSB indicates that (i) there can be no primary and secondary structure formation and conscious manifestation without the sense of attainmental capacity and (ii) the secondary structure formation and conscious manifestation occur only when the primary structure formation of senses is there.

The next aphorism is intended to describe the names and order of the five senses as mentioned in 2.15:

Sparśana-rasana-ghrāṇa-cakṣuḥ-śrotrāṇi 2.19

The touch, taste, smell, sight and hearing are the five senses.

1. The senses of touch etc. are instrumental as they are dependant on soul. The soul is independent. It is said, 'I see well with the eyes or I hear clearly with the ears'. Thus, on the destruction-cum-subsidence of energy- obstructing karma and the prescribed sense-obscuring karma and by the realisation of physique-making karma of limbs and minor limbs, those through which the soul experiences the touch, taste, smell, sight and hearing are the senses of touch, taste, smell, sight and hearing respectively.

2. Q. Some include the word 'Indriyani' (senses) in this aphorism.

A. This is not correct. This term is applied here form the earlier aphorism 2.15 with reference to the context. Hence, the additional term is not necessary.

3. The sense of touch has been placed first in 2.19 as it is pervasive of the whole body of the individual.

4. It is also mentioned in the aphorism 2.21 indicating the first sense in the plants which means the sense of touch only.

5. Thirdly, it is found in all the wordly beings. Hence, it is pervasive in all the living beings.

6. The senses of taste, smell and sight are placed next in order because they are gradually smaller and smaller. The spacepoints of the eye are the smallest in number. The spacepoints of the sense of hearing are numberable times that of eye. The spacepoints of nose (sense of smell) are somewhat more than this. The spacepoints of tongue are innumerable times more than the sense of smell and the spacepoints of the sense of touch are infinite times more than other senses.

Q. It this is so, the sense of sight should be placed in the end because it has the smallest number of spacepoints.

7. A. Though this is correct, still the sense of hearing has been placed at the end because it is highly serving the living beings. One listens about the good and bad aspects through them and moves towards the good.

8. Q. The sense of taste is also very beneficient as it has a vocal nature. It functions to express about physical and spiritual prosperity and helps teaching and studies. Thus, it should be placed in the end like the ears.

A. This is not correct. The disputant has agreed to the beneficience of the sense of hearing along with the sense of taste. How, otherwise, this sense could be very beneficial ?

9. Secondly, the sense of taste or tongue functions for speech after one listens the sermons through the sense of hearing. Thus, this sense is more beneficient.

10. Q. The omniscients do not have vocal activity based on hearing. They have speech due to the sense of taste or tongue only because of para-sensual

omniscience acquired due to complete destruction of knowledge-obscuring karma. They sermonise all the scriptural contents. Thus, the sense of taste is more beneficial.

A. This is not correct. This is a topic related with the senses. Thus, the above statement indicates about the sense-based sermons. It does not refer to the case of omniscients.

11. The order of the senses in the aphorism 2.19 is intended to indicate that the senses increase one by one in order. This could be learnt from the aphorism 2.23 later which indicates that the class of worms, ants, bees and human beings have gradually increasing senses from two to five.

12. The polyviewistic concept should be applied in case of these senses with respect to their difference and non-difference from the soul and among themselves. They are non-different with respect to the energy of destruction-cum-subsidence of knowledge-obscuring karma. They are also one with respect to the group as the constituents are non-different from the constitute.

Further, all the senses are different as each one of them has a prescribed energy of destruction-cum-subsidence. Their sense organs also make them different from each other.

Similarly, there is non-difference between the senses with respect to general intelligence and general nomenclature. However, they are different with respect to specific intelligence and specific nomenclature. The senses are non-different from the sensor soul as the soul transforms itself in the form of senses like the hot iron ball without depriving its consciousness. Secondly, the senses are observed not to be found separately from the soul. Had it been so, the soul will be without senses like an earthen pot. These senses are different also from the sensor soul as the soul stays behind even after loosing any sense. The soul is the moded and the senses are the modes. Thus, there is difference between the two in this respect too. Similarly, there is differnece between the two with respect to their names, number and functions. Many other alternatives could also be added here as detailed earlier.

Supplementary Notes

1. The commentary deals with the following points :

(a) The five senses mentioned in aphorism 2.15 have been named in 2.19. They could be instrumental because of their dependence on the self-soul. They could be nominative also because of their independence in the usage like, 'my ears listen well' etc.

(b) The senses function due to the destruction-cum-subsidence of energy-obstructing karma along with many other karmas as mentioned in the text.

(c) There could be no additional term indicating touch etc. as senses as it is supplied from 2.15.

(d) The order of the senses in 2.19 has been justified on account of their characters of (i) pervasivity and large size (ii-iv) gradually decreasing size and

(v) high beneficience. The sense of taste is also taken as beneficient as it follows the sense of hearing. This order is also justified on the basis of their gradual development in the living beings as mentioned later in 2.33.

(e) The senses are non-different from each other because of

(i) Their power of destruction-cum-subsidential karmic nature (they may be different also on this specific score) and (ii) their constituent character of the unitary composite. They may be mutually different also with respect to their different karmic origin and constituency. They may also be mutually non-different on many accounts.

(f) The senses have been elaborated to be different and non-different with respect to different aspects on the basis of polyviewistic approach.

2. Despite maintaining the substantive and modal approach, Vidyānanda has added some logical points to the issue of absolute difference and non-difference among the senses.

(a) In the case of absolute non-difference between the senses, the sensations of the rest of the other four senses should occur on the experience of only touch sensation. Thus, there should be no need for other senses. Moreover, the one-sensed beings should have all the five senses because they have the sense of touch. Thirdly, on loss or deficiency or completeness of any one sense, other senses should also become similar. For example, loss of eyes should result in loss of all the senses.

(b) In case of absolute difference between them, there will be no non-differential recognition of sense-experiences of the same subject. The sense-dependent mind also cannot do this. Further, there can be no temporal, spatial or modal relationships among the sense-experiences even through the agency of mind.

(c) In case of absolute non-difference between the senses and the sensor, the senses will also become agents like the soul. Thus, either the senses may not be the instruments of knowledge or the soul will also become the instrument of knowledge rather than being the knower. Secondly, this will mean that both- the soul and senses will have a dual character of being an agent as well as instrument (which is undesirable).

(d) In case of absolute difference between the senses and the soul, one's own senses may not be the instruments of one's own knowledge like the senses of other beings. Alternatively, the senses of others may be the instruments of our knowledge. This will mean reversal of experiences.

Thus, the absolutist contentions are infested with many flaws and, hence, the realistic polyviewist approach of substantive non-difference and modal difference between the senses among themselves and senses and the soul should be adopted.

3. It has already been said that the senses are cognitive rather than functional here.

4. The description of size of the sense organs with respect to the approximate number of spacepoints contained in them is a good visual observation- (1) the eye has the least size (app. 1.66 cm.) (ii) the ear has larger than eye size (app. 3.32 cm.) (iii) the nose has somewhat larger than the eye size (app. 3.32 cm) (iv) the tongue is larger in size than nose (app. 4.15 cm) and (v) the skin has the largest or infinite times the size of the other senses. It suggests that ear and nose have nearly an equivalent external size, the tongue has a larger size than the two.

5. These senses develop gradually in different living beings. That is why, they have been made the basis of the classification of living beings by the Jainas. However, it must be kept in mind that this sense-based slassification refers to the external physical senses and not the psychical senses (as all of them are found even in the 1-sensed beings).

6. These senses are causes of five types of specific sensations. These are , therefore, called specific senses by the psychologists. These sensations are responses to the external stimulii. The psychologists have worked out an exponential or linear correlation between stimulii (S) and responses (R) as below:

$$R = K \ln S \qquad \text{(weber-Fechner)}$$

$$R = K (S-S_0)^c \qquad \text{(Steven's law)}$$

where K and C are variable constants for different states. The galvanic skin resistance measurement is one of the best method for confirming the medium range applicability of these relationships. How best it could have been if these could be applied to the cause-effect based karma theory ?

The next aphorism indicates about the objects of the senses:

Sparśa-rasa-gandha-varṇa-śabdāh Tadarthāh 2.20

The touch, taste, smell, colour(or form) and sound are the objects of the senses respectively.

1. The touch etc. are objective as well as subjective with respect to their substantive and modal state. When the substantivity is primary, the substances are in contact with the senses and the touch etc. are not different from them. Thus, the touch is that which is touched, taste is that which is tasted, smell is that which is smelt, colour is that which is seen and sound is that which is sounded. However, when the modes are primarily intended, the sense of abstract noun is indicated due to differential characters of these neutral abstractions. Thus, touching is touch, tasting is taste, smelling is smell, seeing is colour and sounding is sound.

Q. If this is so, there cannot be touch etc. in the fine atoms.

A. This is not so. The touch etc. do exist in fine atoms etc. as they could be inferred from their perceptible gross effects. The totally non-existents cannot

be produced. However, these effects are not perceptible there. They are said to have these effects conventionally despite their non-perceptibility.

The term 'tad-arthāh' in the aphorism 2.20 means 'the objects of the senses'.

2 Q. The word 'tad' (their) in the aphorism 2.20 cannot be compounded with the word 'artha' (object) there as it is dependent on senses. Only independent words could be compounded.

3 A. This is not correct. The compounding could also be there when there is an indicative or dependent word also. The indicativeness is always there between dependents as in the case of permanently related words. We observe compounding in such usage as 'seminary of Devadatta, son of the teacher of Devadatta' where the word 'teacher' (guru) is always related with the disciple. Similarly, though the word 'tad' (in aphorism 2.20) is normally general, but it is always related with special entity. Here it is the senses with which it is related. It could, therefore, be compounded. (The Śvetāmbara version does not have this type of compounding). They have separate words 'their objects').

4. The order of touch etc. in this aphorism is based on the order of senses in earlier aphorism. All these objects are properties of the reality of mattergy.

Q. The Vaiśeṣikas postulate (in Vaiśeṣika-sūtra 2.1.1-4) that (i) the earth has colour, taste, smell and touch (ii) the water has colour, taste and touch. It is liquid and smooth (iii) the fire has colour and touch and (iv) the air has touch only. This should be acceptable to the Jainas.

A. This is not correct. All the above four properties are found in all the mattergic realities. Their simultaneity or co-existence could be proved by inferences such as (i) the air has colour and taste etc. as it has touch like an earthen pot (ii) the fire has also taste and smell as it has colour like jaggery (iii) the water has smell as it has taste like a mango fruit. Secondly, the smell etc. in water etc. are directly observable also.

Q. The smell etc. are there in water etc. because of their combination with the earth atoms.

A. There is no special cause for this assumption that these properties belong to the earth atoms and it is due to their combination that they are found in others and that they are not natural properties of water etc.

In contrast, the Jainas postulate that these are the properties of water etc. as they are observed there naturally. If the smell etc. in water etc. are assumed to be conjunctive, the property of taste etc. in it should also be assumed to be similar. Moreover, there is no class distinction in the earth etc. as all of them are mattergic in nature which exists in different forms in nature due to specific aggregation of atoms. It is observed that the earth gets liquid (due to heating) and the water becomes solid (earth) in the form of ice (by cooling) . The solid water again becomes liquid on heating. Similarly, the burning fire also

becomes solid soot (on impinging on walls or container surfaces the gas becomes solid - may be the meaning here).

Q. The colour etc. of the air are not observable. How they could be perceived?

A. How do we assume the same properties in the atoms? They could be inferred from their effects in their gross forms.

5. These touch etc. may be taken as different and non-different from the substances and among themselves in some respects based on polyviewistic approach.

The Sānkhyas postulate absolute non-difference between them while the Vaiśeṣikas presume absolute difference among them. These absolutist views are not correct. In the first case, there should be experience of taste etc. when one perceives touch only If the touch etc. are absolutely non-different from the substance, either there should be substance alone or the properties alone. If there is substance alone, it will have non-existence due to the absence of its differentia. If there are properties only, they will also be non-existent because of the absence of their substratum.

If there is absolute difference between them, there should be no expressions like 'I have touched the earthen pot' as the touch is different the pot. Just as we do not perceive the colour of the fabric when we perceive the colour of the earthen pot, the colour etc. cannot be perceived when touch is peceived. If the property and the substance are taken as different, both of them will have non-existence as indicated above

Q. The touch etc. are different because they are received by different senses.

A. This is not wholly correct. The difference is also perceptible under the condition of non-differential receptibility. The perceptible substances are observed to be different despite the inseparable inherence of the attributes of number, quantity, combination, division, difference, priority, posteriority, action, existence in the white or black etc. coloured material objects.

Q. There is difference due to distinct differentia of the entities with respect ot their name and nature

A. This is not totally correct. The difference is observed among the substance, quality and action (categories of the Vaiśeṣikas) despite the non-difference in their differentia of existence. Each member of a specific category is non-different with respect to its category characteristics.

Q. The Sānkhyas contend that the touch etc. are not separately observed. Hence, they are non-different.

A. This is not correct. This will lead to the contradiction of the Sānkhyan tenet itself. They postulate that the three attributes of theirs are not observed separately though they get transformed into other elements like intellect etc. for the creation of the universe. But still they are taken to be separate. If they are

assumed to be non-different, they should not be characterised in terms of manifest and non-manifest forms (i.e. the intellect etc. are manifest forms of the non-manifest Prākṛti). Thus, their own tenet would be lost. The touch etc. should, therfore, be treated as different with respect to modes and non-different with respect to substantivity.

Supplementary Notes

1. The commentary deals with the following points :

(a) The objects of five senses are given in 2.20. They have been defined with respect to their objectivity and abstractness on the basis of substantive and modal standpoints. These are the qualities non-different from the objects. They are different also with respect to their distinct characters.

(b) The fine objects like atoms etc. are said to have touch etc. on the ground that their gross effects have them.

(c) The objects of senses like touch etc. have been mentioned in successive order with respect to the senses as in 2.19.

(d) The Vaiśeṣika concept of specific qualities as belonging to the specific category of realities has been refuted on the basis of (i) inference and (ii) direct observation to support the co-existence of all the four qualities in them.

(e) The objects of senses may be treated polyviewistically as different and non-different from each-other and the material objects themselves pointing out flaws in the absolutistic contentions. They should be described with substantive and modal aspects.

2. The word 'object' should be taken here to mean not only the attribute but the attributed object itself as the two are virtually inseparable.

3. The objects are substantive as well as modal. The absolutist approach in this issue is infested with flaw of possibility of non-existence of both of them as there will be no activity or transformation of the modal entity. It will be non-existent like the 'soft hairs on the tortoise'.

4. It is an observed fact that the senses deal with material objects only. Moreover, it is also seen that every material entity has all the five attributes as in sweet edible ball. However, these attributes are received by different senses due to their limited capacities. The different sense experiences are intellectual.

The perceptibility of different attributes by the senses depends upon their proficiency due to destruction-cum-subsidence of the corresponding karmas. However, this proficiency has now been improved highly due to instrumentations like microscope, telescope, polygraph, GSR-meter, olfactometer, otoscope, microphones, telephones and algometer (pain-measure) etc.

5. The senses receive their objects by two mechanisms- (i) contactile and (ii) non-contactile The senses of touch, taste, smell and hearing work through contactile mechanism, i.e. the object has to come in contact with them in some way to produce sensations. However, the eye is supposed to work through non-

contactile mechanism as one does not observe direct contact between the eye and the object. However, it is now taken that the word 'non' (A-) should mean here an indirect contact which is there through the way light travels and reaches the eye.

6. The objects of senses produce different types of specific sensations through extero-receptors. They could lead to different types of feelings and volitions causing karmic bondings.

7. This explanatory indicates four very important scientific statements about which the Vaiśeṣika system had differing opinions :

(i) The properties of touch, taste, smell and colour/shape do exist in every material entity simultaneously whether in a perceptible form or otherwise . That is why, they have been referred to by a single term of 'tangible' (Rupi) in aphorism 5.5 later. The co-existence has been not only logically proved here but it is also verified by observations. The case of air possessing all the four attributes is noted in this connection.

(ii) Many statements refer to some observed physical changes in states of matter such as (a) change of solid into liquid (by heating) (b) change of liquid into solid (water-ice, by cooling) and (c) change of gas to solid (fire-flames depositing soot on walls).

(iii) The touch etc. are inferred in fine real or ideal atoms too as they are observed in their gross effects.

(iv) The sense objects like colour and hearing are properties of light and sound. These are now taken to be energies. However, this aphorism points them to be material or mattergic in nature.

8. All these objects of senses have different varieties which are detailed in chapter 5 later.

It has been said that the mind has no fixed location. Hence, it is not a sense. Now, it has to be enquired whether it serves consciousness. In fact, it serves it as the senses cannot function without it. Is this the only use of mind ? The next aphorism 2.21 mentions another use of mind also:

Śrutam-anidriyasya 2.21

The scriptural or vocable knowledge is the object of mind.

1. The object of scriptural or vocable knowledge is called scripture. This is the object of mind. The soul tends to operate in the objects of this knowledge with the help of mind on the destruction-cum-subsidence of the vocable knowledge-obscuring karma.

Alternatively, the scriptural knowledge is the scripture itself. This is the object of mind as it is acquired through the agency of mind. This function of mind does not involve the senses or their functions. It is independently effected by mind.

2 Q. The term 'śruta' (scriptures) should mean as heard or any object of the sense of hearing. Hence, it is not the object of mind.

A. This is not correct. If the term 'śruta' is defined with reference to the sense of hearing, it will have to be called a form of sensory knowledge. The ear-grasped sensory knowledge has already been defined in the form of four stages like 'apprehension' etc. in aphorism 1.15. The scriptural knowledge which occurs after the sensory knowledge but preceded by it, is the object of mind. It concerns with the categories of the living, non-living etc.

Supplementary Notes

1. The commentary deals with the following points :

(a) The objects of vocable knowledge due to the destruction-cum-subsidence of the corresponding obscuring karma are the subject of mind. Thus, the mind works even without sense functions.

(b) The term 'vocable' does not mean the object of the sense of hearing as it will lead to it being called a sensory knowledge. The 'vocable' here means the knowledge and its objects learnt after sensory knowledge.

2. The mind has been called as quasi-sense earlier on the grounds such as-

(i) it is an internal instrumental cause of knowledge

(ii) it has indefinite location

(iii) it has temporal indefiniteness also covering all the three times

(iv) it has material (sensory) as well as non-material (non-sensory) entities as objects

(v) it causes sensory as well as scriptural knowledge. However, the later knowledge predominates in it

(vi) It has thinking and specific knowing capacity in comparison to the general knowing capacity of sensory knowledge. It thinks about the desirables and un-desirables

(vii) it may also be called as sense because of its most effective instrumentality for knowledge. However, it depends upon senses like eye and ear. Hence, it cannot be designated as a full sense

(viii) According to the Śvetāmbara version, the mind resides in all the parts of the body. It is pervasive in the body. Otherwise it cannot function for objects received through different senses in different parts of the body. This body-pervasiveness is conveyed by the maxim, 'wherever there is air, their is mind'. However, some point it out to be existing in the 8-petalled lotus-shaped heart. The current parapsychologists, however, seem to feel it to be existing in brain as a hologram. This is the psychical mind in the form of energy residing in brain-the so called physical mind.

3. The term 'scripture' means 12-membered primary texts and many secondary texts. It also means the contents of the scriptures. The mind deals

with the psychical scriptures involving thoughts, thinking and memory-based processes.

4. It must be pointed out that the scriptural objects of mind cover objects even known through clairvoyance and other knowledges. The only difference is that scriptural knowledge is indirect while these ones are direct. The mind is only instrumental in scriptural knowledge.

5. This aphorism 2.21 (and 2.20 also) has been composed to refute the Buddhist concepts of objectless character of the knowledge and its origin based on objects. These are infested with many insoluble flaws. The Jainas point out that objects are independent and mind and sense-organs are only direct or indirect instruments of knowing them scripturally, logically, experientially or sensorily.

The senses and their prescribed objects have been mentioned. Now, their ownership or possessors should be mentioned. The sense of touch is the first sense. The possessors of this sense are described in the aphorism 2.22:

Vanaspatyantānām Ekam 2.22

There is (only) one (physical) sense in the living beings upto the plants (as per aphorism 2.13).

1. The word 'anta' (end) has many meanings (like components, vicinity, terminal end etc.). However, here it is intended to mean the terminal end. Thus, the aphorism means that there is one sense (of touch) only upto the plant-bodied beings.

2. If the word 'anta' is taken to mean "vicinity", it will involve the air-bodied and mobile beings also. They would also have to be called one-sensed rather than two-sensed beings (as the S-version indicates).

3. The word 'anta' (end) is a relational term. It occurs with reference to some earlier ones. This leads to an indication about the beginning. Thus, the whole aphorism means that there is one sense only in the living beings beginning from earth etc. and ending in plants (as per 2.13).

4. Q. It is contended that as there is mention of only one sense in general in this aphorism, this could be any one of the five senses. There is no specific mention of any sense here and the word 'one' specifies the number only.

5. A. This is not correct. The word 'one' means the first one. And the first one is the sense of touch. This is observed that in many cases, the word 'one' means the 'first one' in the order.

Q. How the sense of touch is originated ?

A. The sense of touch arises due to

(i) destruction-cum-subsidence of energy-obstructing and sense of touch-obscuring karma

(ii) realisation of all-destroying supervariforms of all the other remaining senses (iii) the attainment of physique-making karma of limbs and minor limbs and (iv) the realisation of physique-making karma of one-sensed class.

Supplementary Notes

1. The commentary deals with the following points :

(a) There are many meanings of the word 'anta' in Sanskṛta. Here it means 'ending'. The ending also involves the beginning. Thus, the earth, water, fire, air and plants have one sense only- and that too the sense of touch (as the word 'one' here means the first sense only).

(b) The manifestation of the first sense of touch has been pointed out to be due to many concurrent karmic causes involving the processes of destruction-cum-subsidence and realisation of different species of karmas and their supervariforms.

2. This aphorism has different rendering in S-version because they have mobility-based classification of the living beings under their aphorism 2.13 and 2.14. They have the rendering which means that the living beings upto air-bodied ones are one-sensed. This meaning is the same as in aphorism 2.22 here in this text. The fire and air were included in the same aphorism 2.13.

3. Nine classes of the living beings are described in aphorisms 2.13 and 2.14- 5 non-mobiles and 4 2-5-sensed beings. The aphorisms 2.22-23 describe their sense-based classification.

4. The earth-bodied, water-bodied, air-bodied, fire-bodied and plant-bodied are 1-sensed living beings under non-weapon-operated or natural state.

5. Their sense mentioned here is the physical sense only. With respect to psychical sense, all these living beings have all the five senses. However, they are unable to function without the corresponding physical senses perceptibly.

The psychical senses are dormant senses. If the existing senses are sensitive enough, they serve the purpose of all the other senses.

6. The sense-based classification indicates that there is a gradual order of development of the physical senses one by one. The quality and quantity of livingness of different beings depend on this development. It has been quantified by Mardia.

7. The livingness in plants has not only been scripturally indicated in Ācārāṅga through nine points, but it has also been confirmed scientifically. The other 1-sensed beings have also the livingness as they show its signs through following observations :

(i) The earth and crystal etc. grow and decay.

(ii) Fire, air and water have motion or kinetic energy as a sign of life.

The total animistic concept of the Jainas is not confirmed by the scientists because of their simpler structures in contrast with that of the complex cellular structure found in plants and animals. However, they have been

observed to be the substratum of many living organisms. Thus, they may also be called as formally living on the basis of substratum-substrate relationship.

The next aphorism is intended to describe the ownership of other senses among the living beings :

Kṛmi-pipīlikā-bhramara-manuṣyādīnām-ekaika-vṛddhāni 2.23

The worms, ants, the black bees and men etc. have senses gradually increasing one by one in order.

1. The duplication of word 'one' (eka) in the aphorism 2.23 should be taken to indicate succession.

2. There is plural number here with respect to all the senses. They increase one by one.

Q. Which of the senses are first and which are the later ?

3 A. In this aphorism, the sense of touch is supplied from the earlier aphorism 2.22. Thus, it is undoubtedly clear that the senses increase one by one beginning from the first sense of touch onwards.

Q. How they increase one by one, then ?

4 A. The successive sentences originate from the above basic construction. Just as a word, 'fruit or stem of a specific tree' leads to many sentences like 'eat the fruit of the tree', 'cut the tree' or 'make the dice out of the stem'. Similarly, here too, many sentences could be formed. They may be such as- the worms etc. have one sense of taste more than the sense of touch (i.e. they have two senses). The class of ants has an additional sense of smell more than the above two (i.e. they have three senses). The living beings of the class of bees have an additional sense of sight more than the above three senses (i.e. they have four senses). The class of men has an additional sense of hearing more than the above four senses (i.e. they have five senses).

5. The word 'ādi' (etc.) in 2.23 has a dual meaning in terms of kinds and order. When scriptures are not intended, it means kind. Thus, the 'worms etc.' means different kinds of worms. However, when scriptures are intended, it means the order as mentioned in them.

The origination of different senses would be treated in the same way as that of the sense of touch. However, there should be realisation of all-destroying supervariforms of subsequent remaining senses besides other relative factors.

Supplementary Notes

1. The commentary deals with the following points :

(a) The (physical) senses observed in different types of living beings have been mentioned in this aphorism.

(b) The different senses are manifested due to the destruction-cum-subsidence of corresponding sence-obscuring and energy-obstructing karmas and realisation of

(i) All-destroying supervariforms of the remaining senses

(ii) Physique-making-karma of corresponding limbs and minor limbs and
(iii) Physique-making-karma of corresponding class of sense
as in the case of one-sensed beings.

(c) The meanings of different terms in the aphorism and justification of plural number there have also been mentioned.

2. The aphorism classifies the mobile beings on the basis of senses observed in them. Accordingly, there are four classes of mobile beings whose typical representative names are given in the text as below :

S.No.	Class	Senses	Names of Senses
1.	Worms	2	Touch and taste
2.	Ants	3	Touch, taste, smell
3.	Bees	4	Touch, taste, smell, sight
4.	Human beings	5	Touch, taste, smell, sight, hearing.

The word 'etc.' has been applied to every class. This means that all the classes and subclasses of worms etc. are included. It has been pointed out (aphorism 2.14) earlier that other texts have mentioned many names under each category. They are specially mentioned in early Śvetāmbara texts. These are also mentioned in later Digambara texts.

3. The gradation of the living beings here should be taken with reference to the senses in general. However, Pt. Sukhlalji seems to be right when he indicates that the senses here refer predominantly the physical ones based on the realisation of physique-making karma of class. But P.C. Shastri has a differing opinion. He points out the reference to predominantly psychical senses. Otherwise, there will be no senses in the living beings under transmigratory motion. They have only psychical senses. Secondly, he also refers the case of living beings under 13-14th spiritual stages where they are also called five-sensed. Thus, he opines that this classification is based on psychical senses.

However, the scientists would prefer the first opinion as they do not have positive concept about the transmigratory motion. It is also supported by the fact that all the psychical senses have been assumed to be occurring in all the living beings. Moreover, it is observed that many phenomena like the classification of mattergy, concept of non-contactility of eye, sense-content of different living beings described in canons are based on the physical senses alone.

4. The current biological classification is not based on senses. It moves from water-born to land-born species with gradual development of many characters like noto-chord etc. It is observed that most of the 2-4-sensed classes are invertebrates and have five senses, in some cases not fully developed but in most cases specific cells functioning. Barring few cases, all the mobile beings have at least physical mind (brain) which makes them not only canonically five-sensed but instinctive also. Jnānavindu Prakaraṇa mentions that these living beings have fine brain (i.e. not fully developed as in men) capable of motor

activities and deciding desirables and undesirables with respect to their body welfare.

The sexuality has developed in them through three stages- (i) a-sexuality or spontaneity (ii) bi-sexuality and (iii) uni-sexuality. Most of the animals and flowering plants have externally or microscopically visible sexual procreation. The canonical 2-sensed class is zoologically a highly mixed one in comparision to 3/4-sensed class. The canonically five-sensed living beings have also been classified but on different criteria. One finds many points of difference here too. The enquiring reader is referred to 'Scientific Contents in Prākṛta Canons' (PVRI, Varanasi, 1996) to know more about this topic.

Many of the above points are in direct contrast with the canons. However, it may be pointed out that the later scholars modified their views in many cases in case of sexual or a-sexual procreation. Even Kalpasūtra mentions oviparous (uterine) character of bees, spiders and reptiles. The microscopic age requires other points also to be taken care of. The Table-3 below gives a comparative classification of the living beings.

Table-3 : Classes of living beings

S. No.	Canonical class	Examples	Biological class
1.	Worms	(i) round, tape, flat, segmented etc. worms	Annelida,
		(ii) Conch, leech	Arthropoda, Mollusca
2.	Ants	ants, centipede.	Arthropoda
		cockroach, insects, spider, bugs, pea etc.	
		scorpion, lice, flea	
3.	Black bees	different bees, butterfly, flies, mosquito, locust, scorpion, spider, fleas	Arthropoda
4.	5-sensed	water-moving	Euchordata class, Amphibia
		sky-moving(birds)	Aves
		land-moving	Reptiles, mammals

The worldly beings have been described to be of two kinds (mobiles and non-mobiles). They have five classes with respect to the senses. The next aphorism intends to describe the classes of five-sensed beings which have not yet been described:

Sanjninah Samanaskāh 2.24

The living beings with mind (and five senses) are called instinctive (Sanjnī) ones.

The mind has already been defined and explained in aphorism 2.11. The instinctives are those who have mind.

1-2-3 Q. The word 'instinctive' indicates the same meaning as the word 'mind'. The instinct is defined as to think and learn about what is good or bad and what are the pros and cons of a system. This is also the function of mind. Thus. the word 'instinctive' is formed by suffixing 'ini' to the term 'sanjnā'. Hence, the word 'with mind' is not necessary in this aphorism.

4-5 A. This is not correct. The word 'sanjnā' (instincts) has many meanings. If the conventional meaning is taken, it means name. As all the living beings have a name, all of them will be designated as 'sanjnī' and nobody could be excluded including non-mind-possessing ones.

6. If the word 'sanjnā' means knowledge, it will also involve that all the living beings will have to be called 'sanjnī' as all have knowledge.

7.Q. The word 'sanjnā' means 'instinct'. The general instincts found in all the living beings are four-food, fear, sex and possession. The living beings will be called 'instinctive' which have all these four instincts.

A. This is undesirable. All the worldly beings have these instincts and, therefore, all should be called 'instinctive'. This is, however, not correct. Therefore, the adjective' with mind' is not unnecessary. It is only those beings who have mind that are 'instinctive' or 'sanjnī' (rational). This definition will justify the rationality of the living beings under embryonic stages (in womb or egg-state), fainted state, deep-sleep etc. states despite the absence of functions of mind there but having endowed with mind. (This also means that there are living beings without mind also. Thus, the 5-sensed class will have two varieties- rational or mind-possessing and non-rational or non-mind-possessing. In this respect, 1-4-sensed beings are non-instinctive only).

Supplementary Notes

1. The commentary deals with the following points:

(a) The term 'instinctive' has a specific meaning here. It is not taken here to have its (i) conventional (ii) etymological (knowledge) or (iii) general instinctal (like food etc.) meaning. It indicates the capacity of thinking about the desirable and undesirable and faults and merits of issues in question.

(b) The instinctive beings have minds. (They are always 5-sensed). There are number of cases which have capacitative minds only.

2. By stating that the mind-endowed beings are instinctive, it becomes implied that the non-mind-endowed beings are not instinctive. The instinctiveness is found in (i) celestials (ii) hellish and (iii) uterine men and animals.

3. The canonical texts have defined the term 'instincts' in terms of psycho-physiological simple and complex disturbances of sensory or situational origin causing natural or stimulated feelings, impulses, drives, motives, emotions and volitions. Sthānānga Vṛtti uses the term psychology (mano-

vijnāna) for this term which now seems to cover all the different psychological terms in this context. However, TSB indicates instincts to mean deliberation or ascertainment capacity which implies more mental content in them.

The secondary canons and other canonical commentaries have mentioned more than twenty instincts which can be classified in three categories as given below:

(i) Experiential or subjective or primary drives:
(a) general instincts 4 (food, fear, sex, sleep/possession)
(b) emotions: passions 4 (anger, prided, deceit, greed)
(c) emotions : quasi-passions 5 (pleasure, pain, sorrow, delusion and disgust)
(ii) cognitive instincts 8 (5 types of knowledges, religion, tradition, whim)
(iii) specific cognitive instincts 4 (education, action, instruction, recital)

They could increase in number when four-fold varieties of passions indicating their intensity are taken into account along with some additional quasi-passions like liking, laughter and three types of libido. All this added, they turn out to be forty five in all. Their number may further go up. This Jaina enumeration is more exhaustive than the psychological one which has about 15 instincts only. However, these include approximatedly all the 45 directly or indirectly.

It is clear that the term 'instinct' connotes physical, physiological, psychological and cognitive functions and disturbances of the living. However, it seems the number of instincts has been growing gradually from 4 to 10, 16, 21, 25, 29 and 45. Also, it seems the specific category of four must have been added later to clarify the point that many instincts are found in all the living beings. Moreover, the Jainas have added an additional dimension to it by pointing out that these instincts are caused by the realisation of feeling-producing, deluding and knowledge-obsucuring karmic subspecies. They point out that karmic realisation is their essential cause while other factors are helping causes. The psychologists will not make any comment on this dimension at this stage.

4. The above instincts bring about many types of internal and external changes. The internal change are like changes in (i) heart beat (ii) blood pressure (iii) respiration rate (iv) galvanic skin resistance (v) nervous system (vi) EEG (vii) blood composition and (viii) brain waves which are measurable. These measurements have given an approximate relationship berween instincts (causes) and internal changes (effect). One hopes this realtionship could be utilised in case of karmic dimension.

5. This aphorism defines the living beings endowed with mind as those who have these different types of experiential or cognitive instincts. However, there is a difficulty. Prajnāpanā points out that both types of instincts are found among the living beings beginning from earth-bodied ones upto the five-sensed in visible or invisible forms. This has been experimentally proved in case of

plant kingdom through modern research methods. What to say of the other living beings?

Hence, the meaning of the word 'instinctive' has to be specified in the sense of expressible forms of specifically cognitive and mental instincts like thinking, education, memorisation and the like. This specification will not apply to 1-4-sensed and some other a-sexual living beings. It will apply to five-sensed uterine men and animals only. It is contended that purely sensory knowledge has an inferior content with respect to mental knowledge. The word 'instinctive' here refers to the predominantly mental content.

However, the words 'instinct' and 'instinctive' are used for their general meaning. To distinguish the above special meanings, we can have 'Instinctive' with capital letter to avoid confusion. The derivative of a word should also have a similar sense.

6. The word 'instinct' does not completely preclude 'mind' in 2-4-sensed or other 5-sensed a-sexuals. They have fine or not completely developed mind. Most 2-4-sensed ones have physical brain observed microscopically. How they could be called completely devoid of psychical mind when the two forms are sufficiently correlated ? In fact, they have general mental faculty of memory, speculation and retention due to their sensory knowledgal process and earlier-birth experiences. The instincts or desires of food etc. in 2-4 sensed beings reflect their general memory. However, there is no concomitance of general and special memory etc. so that 'Instinctiveness' may be proved to be co-existing. Moreover, there is also no concomitance of education etc. and general memory etc., otherwise it should be observed in every living being. It is contradictory to direct observation and inference.

7. The special psychical mind is due to specific destruction-cum-subsidence of each individual living being. This is in the form of specific mental actions as indicated above. It is also called the mode of soul. However, physical mind does not function in its absence.

8. The Vaiśeṣikas point out that the physical mind is the psychical mind. There are no two different entities. On this basis, they have mind as the separate category among their nine categories of realities. This is not acceptable to the Jainas. They point out that the psychical mind is attainmental and conscious and it is the soul itself. In contrast, the physical mind is the mode of mattergy having an internal and external structure. Thus, there is no separate category of mind besides either the soul or mattergy.

The physical mind is the mode of mattergy because it assists the psychical mind like physical senses. This can be proved by the syllogism such as 'the physical mind is mattergic (it has touch etc.) as it is non-pervasive like air.'

However, the physical and psychical minds cannot be proved to be inseparable as the omniscients have physical senses but no psychical senses.

The destruction-cum-subsidential (psychical) senses cannot exist under destructional knowledge. Thus, the psychical mind should be taken as specific destruction-cum-subsidence of knowledge. However, it is observed that the psychical mind is inseparable with physical mind under certain conditions. They may be cause and effects. Nevertheless, the reverse is neither canonically nor logically always correct.

9. The living beings which do not have the specific instincts of education etc. are called non-Instinctive here. They do not, thus, have the psychical mind. Thus, they also do not seem to have the physical mind. Hence, those living beings who do not possess this specific mind are non-Instinctive worldly beings. However, these beings are found to have general instincts. Vidyānanda points out that this description about the differences between the two types of minds is based on collective and analytic standpoints.

If the activity of thinking about the desirable and undesirable is the function of mind, what will be the cause of activity of the living being who has left the old body and moving towards accepting a new one and is devoid of mind ?

Alternatively, if the living beings move due to mental thoughts, how they have transmigratory motion for accepting a new origin and body after losing their earlier bodies and getting devoid of mind? The next aphorism intends to respond to this question:

Vigraha-gatau Karma-yogah 2.25

The transmigratory motion involves the activity of karmic body only.

1. The transmigratory motion is meant for acquiring a new body. The term 'vigraha' (body)- gati (motion) has a derivative meaning. It is the movement for new body as during the process the soul acquires mattergic particles capable of formation of new body due to the realisation of physique-making karma of gross body.

Alternatively, 'vigraha' means body which is acquired by the wordly soul. Thus, transmigratory motion or activity is that which is meant for this body.

Q. There is compounding of words when there is relationship of an entity and change in it like gold ring. However, in the case of transmigratory motion, there is no such relationship. Hence, there may not be compounding here.

A. This is not a flaw. There is compounding here as in the case of horse-grass (gross for horse) etc. It is with this intention that the fourth (grammatical) case has been used.

2. There may be a second meaning for transmigratory motion. The word 'vigraha' means obstruction. The intake of quasi-karmic mattergy is obstructed during this type of motion whereas normal karmic intake is there. Thus, the

motion through obstruction of quasi-karmic intakes is also termed as transmigratory motion.

3. The term 'karma' here means the karmic body which is the root cause of all other bodies.

4. The term 'yoga' or 'activity' is the vibration of soul spacepoints due to the variforms of body, mind and speech due to karmic body is the karmic activity. Thus, during transmigratory motion, there is activity due to karmic body only following death. This causes the intake of karmas and transition from one region to another region. This transit motion is unobstructed even for the living beings with non-mind-possessing character.

Supplementary Notes

1. The commentary deals with the following ponts:

(a) The term 'vigraha' has many meanings. There is no acquirement of new quasi-karmas but there may be acquirement of mattergic entities. The motion for acquirement of new embodiment is called transmigratory motion.

(b) There is activity of soul spacepoints due to karmic body existing during transmigratory motion. This motion is also found in case of the non-mind-possessing beings.

2. This aphorism is based on the concept of rebirth- i.e. there is life after death for the worldly beings. The aphorism indicates how they attain the new life for living body or non-embodied state of liberation.

3. When the worldly living being dies, most of the intakes of gross material karmic variforms stop. The grosser variforms of speech and mind are also not intaken in this condition. It is only the fine karmic body which accompanies the living being after his worldly death. It also intakes form the surroundings the other karmic variforms during its transmigratory motion as karmons and karmic aggregates are pervasive everywhere. These are associated with the impulse from earlier body which causes the transmigratory motion involving soul spacepoint vibrations and moves with an arrow-like motion. This impulse allows motion for one Samaya only. The motion for the succeeding Samayas require additional impulse from the associated or newly intaken karmic body. Thus, the karmic body serves three purposes- (i) intake of new karmic variforms (ii) shedding of some pre-associated karmic variforms and (iii) motional activity due to earlier impulse. It is said that karmic body activity is also found during world-fulfilling and crossing-over extrications besides the transmigratory motions.

4. The worldly wanderings have two forms- (i) translational involving locational movement and (ii) same-birthal involving rebirth in the same earlier form of life. In both the cases, transmigratory motion takes place. It takes place between the two bodies- left-over and the acceptable ones.

5. There cannot be transmigratory motion without karmic activity. In its absence, the living being will be inactive like the space and it will be like the

liberated being who has no karmic association. Secondly, if the living being becomes devoid of karmic activity after death and attains new living body, there are undesirable possibilities of space being active and the liberated one being karmically associated again. There will, thus, be no difference between the worldly and the liberated beings.

6. The Vaiśeṣikas contend that there cannot be motion of the soul as it is all-pervasive, infinitely extensive, and permanent along with non-materiality. Moreover, its association with the new body is in simultaneity with release from prior body (i.e. death). Hence also, there is no need for motion after death. This opinion is not correct as a logical inference proves activity in the soul- the soul has motion or activity as it has the quality of impluse causing motion due to the realisaion of soul-maturing karma of destinity like the motion in hand etc. of Devadatta or throw of stones etc. Secondly, the prevasiveness of the soul is also not a proven fact as it is seen to have a body-size and all feelings and emotions arise in this size only. All the reasons given to prove pervasiveness are contradictory with direct perception and infested with trasgressional flaw. They are, therefore, useless. Thirdly, the prevasiveness means non-action. There will be no world if there is no action. Hence, the living being has transmigratory motion due to karmic activity.

7. It seems there is no luminous body during transmigrational motion as it is said to be accidental be some scholars. However, attainmental luminous body may be there.

The space is formally said to contain spacepoints due to its realtionship with accommodation of atoms. The living beings and mattergic entities are substrates for the space. These move through space. The next aphorism describes whether the transmigratory movement is in order of the spacepoints or without any order:

Anuśreṇi Gatiḥ 2.26

The motion of the living and the mattergy takes place according to the series (straight lines) of spacepoints in space (i.e. the motion of the living being and mattergy is generally linear).

1. The series is defined as the row of successive spacepoints in space in all directions- higher up, lower down and sideways commencing from the centre of the universe.

2. The word 'anu' means succession, following or order. Thus, the living beings and mattergy have motion in space in rows in succession.

3. Q. This section deals with the living beings. Therefore, the mattergic entities should not be included in the motion here.

A. This is not correct. The inclusion of the word 'motion' in the aphorism indicates that here the general motion is involved and not the specific motion. Had there been an intention regarding the motion of the living beings only, the

inclusion of the word 'motion' would have been unnecessary as it is already a section on motion.

4. Q. The inclusion of motion in 2.26 has been done to exclude any other types of activity except motion.

A. This is not correct as there are no possibilities of other activities like sitting, sleeping, etc. during the transmigratory motion.

5. Secondly, the inclusion of 'living being' in the following aphorism 2.27 also suggests inclusion of motion of the living ones and mattergies in this aphorism.

5. Q. It is observed that the motions of wheels, astral bodies like moon etc., hurricane airs and sky-moving demigods during their encircling the Meru mountain are non-serial (or non-linear) in spacepoints. Thus, there seems to be no rule that the motion of the living beings and mattergy is in linear rows.

A. This is not correct. There are certain rules of motion with reference to time and location. The rule with reference to time is that transmigratory motion of the living beings after death to acquire new birth and upward-movement of the liberated beings is always in successive or linear series. The rule regarding space or location is also there. It points out that (i) movement from upper region to the lower one (ii) movement from the lower region to the upper one (iii) movement from horizontal regions to lower or upper region and (iv) movement in horizontal regions is always in successive series in space. Similarly, the motion of mattergy which reaches the top end of the universe is also in series in space. The other types of movements may have any types of motion- serial or non-serial. This may prove the existence of different types of motions like rotation or exhalation etc.

Supplementary Notes

1. The commentary deals with the following points:

(a) There is linear motion of the living beings and mattergies during transmigratory motion.

(b) The text indicates some rules for the linear motion based on time for the common living beings at death and beings under liberation states. There is linear motion based on location during movement from one part of the universe to the other part (either in the upper, lower or the middle part).

(c) The mattergies (i.e. ideal atoms) also have linear motion during their movement towards the end to the universe.

2. This aphorism indicates that there is linear motion under normal and natural circumstances. However, when obstructions are there, the linearity may turn otherwise.

3. The living beings have six types of motions as per canons :

(i-ii) movement from upper to lower direction or reverse

(iii-iv) movement from east to west direction or reverse

(v-vi) movement from south to north direction or reverse.

The next aphorism describes the motion of the liberated beings who have shredded the karmic bondage and are conventionally called as the 'living being' on the basis of realisatic standpoint:

Avigrahā Jīvasya 2.27

The movement of the liberated beings is linear or without bend.

1. The word 'vigraha' means obstruction or bend. There is no bend in the movement of the liberated beings. In other words, it is a linear movement.

Q. How does one know that this aphorism refers to the movement of the liberated beings ?

A. It is learnt from the fact that the aphorism 2.28 contains the word 'worldly beings' (sansāriṇah). Thus, this aphorism must refer to the motion of the liberated beings.

Q. This aphorism 2.27 is not necessary as the earlier aphorism 2.26 indicates that there is no deviation in motion of the (liberated) beings from linearity.

A. This is not correct. This aphorism has a purpose to indicate that the motion of the living beings referred to in 2.26 is sometimes non-linear also.

Q. This fact is proved by the statement of the rules of motion with respect to location and time which mentions linear motion in some cases and not always. Thus, this aphorism 2.27 does not serve any purpose.

A. This in not so. The above rules are established on the basis of this aphorism 2.27 only.

Supplementary Notes

1. The following point is dealt with in the commentary:

(a) The living beings under liberation state have non-curved or linear motion only to reach their final abode.

2. There are two types of living beings- worldly and liberated. This aphorism refers to the transmigratory motion of the liberated beings. It is karmically or otherwise obstructionless and, therefore, linear. This is naturally upward linear motion like fire towards the highest point of the universe. The human beings of two and half continents are capable of this type of motion.

3. This aphorism also indicates that the living beings and mattergy may have linear as well as non-linear motion.

4. The word 'of the (liberated) living being' has been given here to exclude mattergic motion.

If the liberated being has a linear motion upto the end of the universe without obstructions, what about the nature of motion of the embodied being ? Does it have obstructions or not ? The following aphorism satisfies this query:

Vigrahavatī Ca Sansāriṇah Prāk-caturbhyah 2.28

The wordly beings have transmigratory motion with and without bends. However, the movement with bends lasts prior to four Samaya units of time (i.e. upto three Samaya units).

1. The word 'prior to four (Samayas)' is intended to indicate the limit of time for the motions with bends.

Q. Why does it not take more than three Samayas during transmigratory motion?

A. It is due to the absence of the causes of bends over more than three Samayas. The living being to be born in the mobile channel has to take the largest number of bends as there cannot be linear motion in the absence of successive series. Hence, it commences the three-bend motion - and no more to acquire the mobile channel. He gets to it in the maximum time of there Samayas as Ṣasthika (Sixity day grown paddy). As this has a definite time of sixty days for ripening, similarly, the living being acquires a new region of birth in this time limit.

2. The word 'ca' in this aphorism is intended to indicate the conjunctive meaning. This implies that the worldly beings have motions with bends and without bends. The linear motion is without bend. The non-linear motion is with bends.

3. Q. The aphorism 2.28 should contain 'Ācaturbhyah' in place of 'Prāk-caturbhyah'. It will shorten the aphorism.

A. This is not correct. It will lead to the inclusion of the fourth Samaya also leading to the fourth bend. This is undesirable.

4. Q. The prefix 'Ā' is used to mean both-limit and inclusion. This gives better explation. Thus, it could also give the meaning of limit here. Hence; there could be prefix 'Ā' is 2.28 in place of 'prāk'.

A. This does not seem to be correct. This will lead to cumbrousness in explanation. The word 'Prāk' has, therefore, been used to avoid this and to clarify the correct sense.

There are four types of motions:

(i) Arrow-like linear; straight or without bend (Iṣugati).

(ii) Hand-dropping-like single curved motion (Pāṇi-muktā).

(iii) Plough-shaped (langalikā): motion with two bends.

(iv) Cow-urine-like three bend motion (gomūtrikā).

The first type of motion is without bend while the rest three are with bends. The arrow-motion is linear like the arrow reaching straight upto the destination. This occurs in case of the worldly and the liberated beings. It lasts for one Samaya. The hand-dropping-like motion is single-bend as when water etc. is delivered from hand. It lasts for two Samayas. The plough-shaped motion is a two-bend motion like the plough lasting for three Samayas. The cow-urine-

like motion is a three-bend motion like the urine of the cow and it lasts for four Samayas.

Supplementary Notes

1. The commentary deals with the following points:

(a) The worldly beings have linear as well as non-linear transmigratory motion.

(b) The non-linear motion may be lasting for a maximum of three Samaya units of time.

(c) Four different types of linear or non-linear motions have been mentioned which have different names and different bends.

2. This aphorism indicates two points- (a) the types and limits of transmigratory motion of the worldly being (b) the time taken for the different motions.

3. It indicates that there could be two types of transmigratory motion for worldly beings- (i) linear and (ii) non-linear with bends.

4. With reference to the curved motions, there could be four types of motions mentioned in the text.

5. Each type of motion requires different Samaya units of time. The maximum time limit for accepting a new body is four Samaya units. Of course, this depends on the number of bends. For the first bend, it is two Samayas- one for reaching the point of bend and the other for reaching the embodiment place.

6. The four Samaya units will have a maximum of three-bend and a linear motion of first Samaya to reach the first bend point.

7. The maximum of three-bend motion is dependent upon the shape of the Jaina universe and destination for the new embodiment based on the earned karmas. The text mentions the three bend motions with three different names.

8. This aphorism does not deal with the general motions of the worldly beings and mattergies. There is no rule for these motions as they may vary due to many factors.

9. Some canons point out seven types of motions involving more than four Samaya units. But the aphorism 2.28 does not refer to them.

10. It is postulated that the living being under linear transmigratory motion has the necessary bond of the ensuing duration and destinity karma at the release from the earlier body. However, the living being under non-linear transmigratory motion has the bonds of these karmas at the first bend-point of its motion.

If the curved motions last for four Samayas in time, what is the lasting time for motion without bend or obstruction? The next aphorism is meant to mention about it:

Eka-Samayā-avigrhā 2.29

The linear or non-bend transmigratory motion lasts for one Samaya in time.

1. This is the section of motion (gati). This word has a feminine gender. Accordingly, there is this gender used in the aphorism 2.29 because of the same predicament. The non-obstructive or non-bend motion of the living beings and mattergic entities lasts for one Samaya in time to reach even upto the end of the universe.

2. Q. (The Sānkhyas point out that) The soul is omnipresent and inert. Hence, it cannot have motion. Thus, there in no justification in presuming its motion.

A. This is not correct. There are causes available for motion and transformation of the soul like a stone. Just as a stone is not capable motion by itself, but it is seen to have translational motion due to internal and external causes, similarly, the soul also undergoes bodily motions on account of its body-size due to karmic subjugation. When it is dis-embodied, it has its natural motion like the upward moving flame of the lamp.

3. Secondly, if the soul is assumed to be omnipresent and, hence, inert, there will be no world in the absence to motion. (Moreover, liberation is possible only due to austeritic or other types of activities).

Suppelementary Notes

1. The following points are dealt with in the commentary:

(a) The linear motion is one-Samayal. The aphorism has feminine gender due to the word 'gati' (motion).

(b) The soul connot be inert because of its pervasivity. The worldly beings have always karmic bonds which lead them to different types of motions. There will be no worldly ways if the soul is taken as pervasive and devoid of activity.

2. The Śvetāmbara version of this aphorism is expressed in masculine gender in place of the feminine one here. Of course, it does not lead to any difference in the meaning.

3. The linear transmigratory motion involves release from the earlier body, movement even upto the end of the universe to adopt new body and get embodied through proper physico-karmic intakes. All these activities take place in a Samaya unit of time.

For the liberating beings, this involves two steps - (i) release from the earlier physical body and (ii) motion through a distance upto the end of the universe. This linear motion is an arrow-like one.

4. The aphorism also indicates that if the motion is non-linear, it may take longer Samaya units.

5. The liberating being undergoes this motion due to manifestation of natural infinite energy caused by the complete destruction of energy-obstructing karma. For the worldly beings, the motion takes place due to

manifestation of energy caused by the necessary destruction-cum-subsidence of energy-obstructing karma. This energy in associated with the karmic body under transmigratory motion. This gives impulse for motion.

6. The linear motion of the mattergic entities is also mono-Samayic.

The five-fold world of substantivity, location, time, volition and birth is beginningless with respect to the karmic succession and it has a beginning with respect to the tendency of karmic accumulation. The conscious soul is always intaking karmas due to wrong faith etc. This means that the soul is intaker even during his transmigratory motion. The following aphorism refutes this by indicating a rule about it:

Ekam-dvau-trīn-vā Anāhārakah 2.30

The soul remains non-intaker in the first, second or third Samaya.

1. The word 'Samaya' is supplied here from 2.29 due to its proximity. Thus, one, two and three should be taken as Samayas.

Q. It is contended that the word 'Samaya' is compounded and, hence, it is subsidiary there in 2.29. How could it be supplied here?

A. This could be supplied here on the basis of strength of the case in the absence of any other possibility.

2. The word 'Vā' (or) indicates meaning of alternative. The alternation means to permit as intended in terms of one, two or three Samayas.

3. It is contended that there should be locative (seventh) case here in 2.30 as the Samayas or time is the substratum for the action of intakes.

A. There is exception to this rule. The second (or objective) case is permitted in case of total relationships.

4. The word 'intake' (Āhāra) means to take in the mattergic entities suitable for the formation of three bodies and six types of completions. The luminous (caloric) and karmic bodies are always intaken and accumulated until there is worldly life (or liberation). Hence, intake only refers to the mattergy suitable for the remaining three bodies and six completions. The three bodies are - the gross, transformable and ejectable ones.

5. There is no possibility of ejectable body during the transmigratory motion as it manifests only in the accomplished ascetics in the sixth spiritual stage.

6. All the remaining types of 'intakes' (like morsel, diffusional or others) are not there because they require time which will obstruct the transmigratory motion. We observe that a hot iron-arrow takes in water produced from clouds in rainy season during its motion towards its objective. Similarly, the living being, while in this type of motion, also takes in the karmic and quasi-karmic entities on account of the heat of agony of leaving the earlier body due to its association with finely transformed and accumulated material karmic body made up of eight kinds of karmic mattergies. Thus, he becomes intaker.

However, he remains non-intaker for one, two or three Samayas due to curved or non-linear motions. He remains intaker of the above type during the arrow-type linear motion lasting for one Samaya only. He is non-intaker in the first Samaya during the one-bend two-Samayal motion of hand-dropping type. He is non-intaker in the first and second Samayas during the two-bend three-Samaya motion of plough-type. He is intaker in the third Samaya. He remains non-intaker in the first, second and third Samaya in the three-bend four-Samaya motion of cow-urine type. He is intaker only in the fourth Samaya.

Supplementary Notes

1. The following points are dealt with in the commentary:

(a) The living being under transmigratory motion is non-intaker upto three Samaya units of time because of energy released due to the extrication from the earlier body.

(b) This aphorism is supplied with the word 'time' from 2.29. The justification of composing 2.30 in the second case (rather than the seventh one) has been given.

(c) The intake has been properly defined.

(d) There is no ejectable body during the transmigratory motion. There is no morsel or other types of intakes too.

(e) The time-limit for non-intake by the transmigrating living being is dependent upon the nature of the four types of motions.

2. The S-version mentions only one or two Samayas in the aphorism. The third Samaya could be implicated by the word 'Va' in the aphorism as per Haribhadra and Siddhasena.

3. This aphorism has two versions. In Digambara version, the intake means to receive the mattergic particles capable of forming the first three bodies (as in 2.36) and six completions of the embodiment. In contrast, the S-version (Siddhasena) defines the intake as receiving mattergic particles capable of formation and nourishment of only two bodies- gross and transformational.

4. The Digambaras have six varieties of intake- (i) diffusional (ii) osmoitic (iii) morsel (iv) karmic (v) quasi-karmic and (vi) mental. In contrast, the S-version has only the first three types of intakes. The first categorisation is finer than the second.

5. It can be easily guessed that as the liberating beings do not have gross or fine bodies, they do not require any intake. They are, therefore, non-intakers only.

6. The worldly beings, however, have transmigratory motions with fine karmic body lasting upto four or five Samayas. There seems to be some difference of opinion regarding time of their intake and non-intake.

The Śvetāmbaras point out that the maximum non-intake time may be two Samayas only. This is based on the following facts:

(a) During the mono-Samayic or two-Samayic one-bend transmigratory motions, the living beings are supposed to be intakers. In the first case, because of the simultaneity of leaving earlier body and acquiring new embodiment, the intake is possible on both ends either through the body of earlier birth or through the body of new birth.

(b) In the case of one-bend transmigratory motion, there are two Samayas involved in it- the first leading to the point of bend and the second leading to the destination of new embodiment from the bend location. The living being is intaker during both the Samayas. In the first Samaya, he intakes through the body of earlier birth, and in the second Samaya, he intakes through the new embodiment.

(c) In the case of 2-bend 3-Samaya motion and 3-bend 4-Samaya motion, the situation is different. Here the living being under transmigration is intaker in the first and the last (3rd or 4th Samaya as the case may be) - two Samayas as above. However, it is non-intaker in the intervalised one or two Samayas:
For, two-bend 3-Samaya motion - non-intaker for one Samaya.
For 3-bend 4-Samaya motion - non-intakar for two Samayas.
It is in this connection that the aphorism of their version mentions the limit of two Samayas of intakership.

(d) Siddhsena points out that there could be 5-Samaya 4-bend motion. However, if it is assumed, there willl be 3 Samayas of non-intakership (5-2=3) barring the first and the last Samayas during which the soul is intaker.

7. In contrast, the D-version has a maximum of three-Samaya non-intakership during the 4-Samaya 3-bend transmigratory motion of the worldly beings. It postulates the following points in this regard:

(a) During mono-Samaya linear transmigratory motion, the living beings have intake from the earlier abandoned body and new embodiment. There is no interval between the abandonment and embodiment.

(b) During one-bend two-Samaya, 2-bend 3-Samaya and 3-bend 4-Samaya transmigratory motion, it is only the last Samaya where the living being intakes through new embodiment. For the rest of the Samayas (1,2, or 3 as the case may be), the living being is non-intaker. There is no intake accepted in the first Samaya motion which is there in S-version. Thus, we have,

		Non-intake	
S.No.	**Motion**	**Śvetāmbara**	**Digambara**
1.	Linear, 1-Samaya	0 Samaya	0 Samaya
2.	1-bend 2-Samaya	0 Samaya	1 Samaya
3.	2-bend 3 -Samaya	1Samaya	2 Samaya
4.	3-bend 4-Samaya	2 Samaya	3 Samaya
5.	4-bend 5-Samaya	3 Samaya (if exists)	x

The D-version agrees with the linear motion to have intake from both ends in the same Samaya. However, it does not accept the intake through the abandoned body in non-linear motions. No commentator has given any explantion for this. This text and others have also not indicated the cause of difference between the postulates of both the versions in this regard. The S-version seems to be more consistent.

8 Though the Digambaras have taken karmas and quasi-karmas as varieties of intakes, but in this case , they do not presume them to be the forms of intake though they are continuously being intaken. It is pointed out that the intake must lead to long-span sustainance. The criterion does not apply to the karmic body intake .The question 'why' is not answered here too though the life-span karma also is caused through these intakes.

9 The transmigratory motion has karmic activity and intake but no realisation of gross etc. body karmas .Hence, there is no intake of gross nature.

The worldly being is associated with karmic body involving good or bad effects. He undergoes two-fold linear or non-linear translational motion due to the activation by and experiences of earlier-earned karmas to acquire new body for his worldly life. The following aphorism describes the types of birth through which this body is acquired:

Sammūrchana-garbhopapādāh Janma **2.31**

There are three kinds of births- (i) agglutinational, a-sexual or spontaneous (ii) uterine and (iii) special bed . (The birth is defined as acquiring a new body after leaving the earlier body).

1. The word 'sam-mūrchana' means formation of body parts by agglutination of mattergic atoms from all directions in the lower, upper or middle portions of the three worlds .

2. The womb (garbha) is the place in the woman's stomach (uterus) where the semen of men and menstrual blood of woman get mixed for procreation.

3. The womb may also be defined as a place where the food intaken by the mother is mixed and assimilated.

4. The word 'upa-pāda' is formed by suffixing the root 'pada' by locative suffix (upa). This is a special bed or seat which is the place of birth of celestial and infernal beings. The transformational mattergic particles present there cause this type of body-birth.

These are the three types of births of the worldly beings through which they are born on the realisation of earlier-earned good or bad karmas.

5. The agglutinated body is sufficiently gross and visible. Hence,it is placed first in the aphorism.

Q. The uterine-born is grosser than the protean body. Why has it not been placed first here?

6. A. The agglutinationally born living beings are short-lived in comparison to the uterine or special bed born living beings. Hence, its first placement is justified.

7. Moreover,the causes and effects of uterine and special bed birth are not perceptible. However, both-the causes like flesh etc. and effects like body etc. - of the agglutinational birth are perceptible. Hence also, this is placed first.

8. The uterine-birth is placed second as it is matured in longer time.

9. The special bed birth is placed in the end because the living beings born through this method are still longer-lived.

10. Q. What is the cause of different types of these births?

A. It is the volitions which are responsile for different types of births. They are innumerable .They lead to different types of karmic bonds. The different types of birth are caused by the realisation of these bonds in specific way . The effect is observed to follow the cause in the world. The karmas are also good and bad. Accordingly, the birth has also the same forms.

11. Q . There are many varieties of birth. Accordingly, the word 'birth' (Janma) should have a plural number in the aphorism 2.31 so that it could indicate the plurality of the births.

A. There is no need for plural number here as the birth has been classified here in general. The practice has been applied earlier too as in the case of the classifcation of reals in earlier aphorism 1.4 in the form of 'the living, 'non-living ......are real'.

supplementary Notes

1. The commentarry deals with the following points:

(a) There are three types of births -(i) spontaneous or a sexual (ii) uterine and (iii) special bed . They have been etymologicallly defined They form a class, hence, there is singular number in 2.31.

(b) The order of the placing the three births has been justified on the grouned of macroscopicity, longevity and perceptible causality.

(c) The different types of births are dependent upon the good or bad karmas earned by the living being in the earlier birth.

2. This aphorism indicates what happens to the soul associated with karmic body after its 1-4 samaya transmigratory motion. It points out that it intakes the necessary mattergic entites and goes to a birth place according to its earlier earned mattergic particles (karmas) to be converted into the required embodiment follwed by the apperance (birth) in this world after appropriate development.

3. This aphorism also points out that there is no god-like authority to determine his new birth or death. It is only his good or bad karmas which inherently determine these processes. This is the strange nature of karmas that they embody the soul in different types of forms of the living being in this world.

4. Karmically, the death may be defined as the loss of earlier-earned life-span karma and the birth as the realisation of new life-span karma. The birth may also be defined as the intake of mattergic particles suitable for formation of gross or other bodies homolocalised with the soul spacepoints like milk and water.

5. There are three types of births through which the living beings appear in this world. The first one seems apparent Cārvāka way where spontaneous generation of the living unit takes place. The definition of the first birth does not seem to be very clear, but it indicates accumulation or agglutination of mattergic particles from the upper, lower or oblique surroundings to from the resultant embodiment without any sex involvement Thus, this should be called as a-sexual birth equivalent to the Ayonija (non-uterine) birth of the Vaiśeṣikas. Should this a-sexuality be involving procreation of the first from of life from the non-living material spontaneously ? If so, it goes against the theory of non-destruction or new creation of embodied soul and cause-effection. In any case, it can not mean the Cārvāka or Aristotlean view. Defining this birth as a way having no fixed place or vagina, does preclude Cārvāka meosis theory but with no internal fertilisation.

There are no details about this birth in literature. However, it has been said later in aphorism 2.35 that the living being with 1-4 senses and even some others with five senses have this type of birth. The sprouting plants and sweat-born beings also come in this category. Thus, all beings observed in faeces, cow-dung, stale foods, rottening matterrs and the like are are called a-sexual by birth in literature.

However, the scienttists have shown that a new species is procreated by any of the processes-(a) vegetative (b) a-sexual and (c) sexual. These represent the gradual stages of evolution. The first two processes involve the natural processes of procreation when sex signs are not evolved. They occur under favourable conditions. Both of these, in a way, could be merged into a-sexual process not involving fusion of nuclei and meosis. They occur only in low level living ones like virus, bacteria or non-flowering plants. The a-sexual birth of this text will, thus involve the first and second type of scientific classification- i.e. vegetative and a-sexual combined including part-heno-genesis. This is the birth of some canonical 1-sensed and some 2-sensed only if bacteria etc. are taken as 2-sensed. The current science has, thus, limited the sphere of a-sexual birth to some 1-sensed only. Even the flowering plants and tapeworms (2-sensed) have been observed to have internal or extenal fusion of nuclei- i.e. sexual birth. Even if a-sexual could involve the invisible sexual fertilisation, still the living beings upto 4 sensed could not be includeed in it as even the later Jaina scholars have pointed out the uterine oviparous birth of many 2-4 sensed beings.

The second type of birth is called uterine birth defined in the commentary. This is sexual birth- direct or indierect. If perceptibility is the criteria, the indirect sex should also be called a-sexual. However, the scientists may not agree to this. The canonical difference between a-sexual, uterine (sexual) and special bed births is shown in the Table-4 below:

Table-4:Difference among three types of Birth

S.No.	a-sexual	sexual	special bed
1.	Macroscopic	Microscopic	-
2.	short-lived	Long -lived	Longer-lived
3.	cause-effect, visible	cause-effect, invisible	-
4.	Formation of body form all directions	Formation of body by fusion of male and female nuclei	formation of body through intake of transformable mattergies
5.	No fixed birthplace	Fixed birthplace	Fixed birthplace
6.	Spontaneous	Time taking	Spontaneous
7.	Neuter gender	Distinct gender	Distinct gender
8.	Open vagina (others), closed vagina (1-sensed)	Open-cum-closed vagina	Closed vagina
9.	Hot, cold, hot-cum-cold vagina (hot only for fire-bodied)	Hot, cold, hot-cum-cold vagina	Hot and cold vagina
10.	Wet,dry or mixed vagina	Mixed vagina	Dry vagina
11.	-	Conch ,Tortoise, and flat-shaped vagina	-
12.	Largest no. of living species -58 lacs	No.of living species-18 lacs	8 lac species

The canons mention that the uterine birth occurs to those living beings who are 5-sensed with mind. However, as indicated earlier, later observation by the canonists point some cases of uterine birth of deficient-sensed beings too. But there is a point of difference with current knowledge. Many deficient sensed beings have been observed to have uterine birth. It seems there is a wider and more acute observation capacity in current times. It also reflects the canonical contents belonging to the visible observational points of pre-microscopic age. However, the second position for the uterine birth suggests that the Jainas also agree to development of sexual birth process preceded by a-sexual birth.

A number of texts mention the process of development of human embryo. One also finds some points of observational difference between the zoologists and the canonists. As said earlier, the Jainas believe psychic senses associated with the transmigrating soul which develop into physical senses

when it intakes different types of physical particles during different types of birth processes. However, the number of physical senses developed depends upon the realisation of appropriate karmic species.

The third type of birth is the special-bed birth observed for hellish and celestial beings. It is pointed out that the celestials take birth from a divine couch covered with divine cloth while the hellish beings take birth from hard mortar holes. Their development period is said to be an Antarmuhurta. This type of birth is beyond the sphere of the scientists.

The section on the births has been described. They are the instruments of acquirement and enjoyment of the objects of the world. The following aphorism describes the types of birth places (yonis):

Sacaitta-śīta-samvṛtāh Setārah Miśrāśca-ekaśah Tad-yonayah 2.32

There are nine types of birth places- (i) livingful (ii) cold (iii) covered and the opposite of these three, such as (iv) non-living-ful, (v) hot (vi) open or uncovered and the dual combinations of these three, such as (vii) livingful-cum-nonlivingful (viii) hot-cum-cold and (ix) covered-cum-uncovered.

1. The livingful (sacitta) is defined as the birth place where volitional consciousness exists.

2. The cold is a specific type of touch representing thermal quality. This also denotes the entity having coldness like white etc. which also means the white entity.

3. The 'covered' means a place or an area which is well secured or hidden. It may be a non-visible area.

4. The opposite of these three are also to be taken into account. They are non-livingful, hot and open or uncovered ones.

5. The 'mixed' denotes the dual nature. Thus, it involves (i) livingful-cum-non-livingful (ii) cold-cum-hot and (iii) covered-cum-non-covered.

6. The word 'ca' (and, also) indicates inclusion and inclusive combination of each of these. If there were no 'ca' here, it would have meant adjectivation indicating that when livingful etc. are mixed, they are birth places. However, this is not desirable. The word 'ca' denotes that the (i) livingful etc. are not only birth-places when mixed but (ii) they are birth-places individually also.

7. Q. It is contended that there is no use for the word 'ca' here as the meaning of inclusion can be applied there even without it. Not only this, both the meanings- inclusion and adjectivety (of the word 'mixed') could be applied in this case too as intended.

A. The grammatical rule indicates that whenever the word is capable of connecting dual meaning of inclusion and adjectivity, the meaning of inclusion is stronger, and, therefore, preferred.

8. Secondly, if the above point is not satisfactory, the word 'ca' should be taken to indicate the inclusion of eighty four lac varieties of birth-places not mentioned in the aphorism. These will be detailed later in 2.32.27.

9. The word 'Ekaśah' (one by one) in 2.32 means repetition. This indicates the combination with proper order. This should mean combination in the form of, 'livingful-cum-non-livingful, hot-cum-cold and covered-cum-non-coverd'. It should, otherwise, have meant livingful-cold, cold-covered etc. This is undesirable.

10. The word 'tad' (that) in the aphorism indicates the meaning regarding the current topic. 'That', thus, means the birth or kinds of birth. The above are the nine birth places of agglutinational or other types of births. The word 'yoni' (birth-place) is derived from a root word having a meaning of serving as a source of springing out or a receptacle.

11. Q. The word 'yoni' has a feminine gender. Thus, the aphorism describing their varieties should also have the corresponding gender. When these are addition compounded, the aphorism should have the corresponding feminine gender rather than the masculine one as is observed. Moreover, it is said that when there is one subtratum, there should be masculine gender. In contrast, there are different substratums here.

12. A. This is not a flaw. The word 'birth place' (yoni) has a dual gender. It has the masculine gender in this aphorism.

13. Q. It is contended that there should be no difference between the birth and the birth-place. The soul is called as special bed-born when it is in the mode of a celestical being etc. This special bed is also the birth-place for them.

A. This is not correct. There is different between the two. The birth-place is the substratum or receptacle and the birth-type is the substrate or receivable. Thus, there is substratum-substrate relationship between the two. The soul acquires mattergic entities suitable for a-sexual etc. birth-type in the livingful birth-place etc. which are the substratum for the emboding soul.

14. The word 'sacitta' (livingful) is placed first in the aphorism because it has a conscious nature. The conscious one is prominent in the world.

15. The 'cold' has been placed next as it is the cause of promotion of the conscious entity.

16. The 'covered' has been placed in the end as it is hidden. The hidden action or entity is not preceptible in the world.

17. Q. Let there be a single birth-place for all types of the living beings.

A. This is not correct. Every embodied soul has different types of good or bad volitions. They cause varied typed of karmic bonds. Accordingly, their realisations are also varied in the form of experiencing the pains and pleasures. There are, therefore, many types of birth-places depending on these karmic realisations.

18. The celestial and infernal beings have non-livingful birth-place as the accumulated mattergic entities in their birth-places are non-living.

19. The uterine-born living beings have mixed birth-place. There is the non-living semen and menstrual blood in the stomach of the mother which get mixed up with conscious soul there. Thus, they have a non-living-livingful birth-place.

20. The remaining agglutinationally born living beings have all the three types of birth places. They may be livingful, non-livingful and mixed. The living beings with livingful birth place have common embodiment because they are dependent on each other. The other individual bodied living beings have the other two types of birth places- non-livingful and mixed ones.

21. The infernal and celestical beings have their special-bed birth places as cold and hot. Some of their birth places are cold and some of them are hot.

22. The fire-bodied beings (one-sensed) have hot birth places.

23. The rest of the living beings (human and subhuman beings) have either cold, hot or mixed birth places.

24. The infernal, celestial and one-sensed beings have covered birth places.

25. The deficient-sensed beings have non-covered birth places.

26. The uterine-birthed beings have mixed birth places - covered and non-covered.

All the information given above is tabulated below:

Table-5: Types of Birth-place of the Living Being

S.No.	Living beings	Livingful/ otherwise	Cold/hot	Covered/non-covered
	Celestials	non-livingful	cold/hot	covered
	Infernals	"	"	"
	Human beings (uterine-birthed)	mixed	3 types	mixed
	Sub-humans			
	(a) Common-bodied	livingful	3 types	non-covered
	(b) Individual- bodied	non-livingful	3 types	"
	(c) Deficient- sensed	3 types	3 types	"
	(d) Fire-bodied	"	Hot	"
	(e) One-sensed (others)	"	3 types	covered

27. These nine types of birth places are said to have 84 lace (8.4×10^{6}) of kinds due to different types of karmic realisations. All these kinds have been directly perceived by the omniscients through their divine eyes. They are known by the non-omniscients through the sciptures.They are as follows:

1.	Permanant common-bodied plants	7 lacs
2.	Non-permanant common-bodied plants	7 lacs
3.	1-sensed earth-bodied beings	7 lacs
4.	1-sensed water-bodied beings	7 lacs
5.	1-sensed fire-bodied beings	7 lacs
6.	1-sensed air-bodied beings	7 lacs
7.	1-sensed plant-bodied beings	10 lacs
		52 lacs
8.	Deficient-sensed (2-4 sensed beings)	6 lacs
9.	5-sensed animals/subhumans	4 lacs
10.	Human beings	14 lacs
		24 lacs
11.	Celestial beings	4 lacs
12.	Infernal beings	4 lacs
		8 lacs
	Total	84 lacs

They are detailed in verse 35 of Bārasa Anupekkhā of Kundkunda (and also in Mūlācāra verse 1106).

Q. What are the permanant common-bodied plants and what are the non-permanant common-bodied plants (nigodas, nigotas) ?

A. The permanent common-bodied plants (or micro-organism) are those who will never be capacle of attaining mobileness (or mobile-body karma). The other ones are those who may have attained or will be capable to attain the higher sensed or mobile life.

The above 84 lacs of varieties of birth places have been included here because of the word 'ca' (and, also) in 2.32.

Supplementary Notes

1. The commentary deals with the following points:

(a) There are nine types of birth places for the three types of birth. They are based on the simple, reverse and mixed nature of their livingness, touch and coverings.

(b) The word 'ca' is meant for the inclusion of all other types of birth places not mentioned in 2.32. The canons mention 84 lacs of birth places.

(c) The justification for the words 'Tad' (the births) and 'Ekaśah' (one by one), masculine gender of the word 'yoni' and the order of the birth places in 2.32 has been properly given.

(d) The birth and birth places are different with respect to their substrate-substratum ralationships.

(e) The number of birth places differ due to varied experiences of pain, pleasure etc. by the living beings due to their karmic causes.

(f) The text mentions about the different types of birth places for the hellish, celestials, subhumans and human beings.

2. The existence of the birth places can be proved by the fact that there can be no birth of the living beings without proper development under an enclosure.

3. The experience of pain, pleasure etc. is due to the volitions of worldly soul always karmically associated. The karmas are the materials cause for this experience. However, there may be other instrumental causes like time, location and basic elements etc.

4. Formerly, it seems that birth and birth places were assumed to be nearly equivalent. That is why, eight types of birth places are mentioned in Sthānānga which cover the three birth types as below:

1.	Spontaneous(a-sexual) birth	Living beings born in (i) juices, fermaentaion (ii) sweat (heat and moisture) and (iii) soil [i.e. (iv) plants-spontaneously born]
2.	Uterine-birth	(v) viviparous (vi) oviparous and (vii) un-umbilical
3.	Special-bed birth	(viii) special-bed born ones (hellish and celestials)

This eight-fold categorisation is an advance over the 4-fold Caraka classification. These eight categories have been reduced to three categories, per chance later.

5. It can safely be assumed that the concept of birth places in terms of climatic, temperature and covering conditions must have been a later observational development. The shape-based classification may also be presumed to be contemporary.

6. Currently, many canons describe two categories of birth places- (i) shape-based and (ii) quality based, This text describes only the later ones of nine types.

7. It seems the textual meaning of the word 'Sachitta' as a place with mass involving soul spacepoints does not convey the current meaning of the term. It should denote the climatic conditions existing in the birth place. The non-living or dry character of the special bed birth place is clearly a type of habitat. Correspondingly, the term 'Sacitta' should be taken to mean as 'wet' birth places. If the soul spacepoints are already present there, how could it be possible for this place to serve as receptacle for a new entry? On the other hand, this birth place will always be livingful as living beings are to be born there. There should, thus, be no 'non-livingful' birth place at all.

However, if the presence of watery fluids is taken to be the meaning of the term, it serves to indicate the wet climate. It is commonly known that different plants and other higher animals require different types of environmental conditions (wet or dry) for their nucleation and growth. The term

'Sacitta' should, thus, have a little bit modified meaning in the present state of our knowledge.

8. The currently accepted cellular genesis of life assumes livingness all the times during the growth of the living species in their birth places since inception. Even in case of five-sensed beings, the semen cannot be said to be non-living as it contains cells and all the genetic code for growth. Thus, Yaśodhara Carita does seem anomalous to proclaim that the transmigrating living may enter the womb even after a week of sperm-ovum fusion and that a father may become his own son.

9. There are the following differing opinions on some issues in different scholarly versions:

		TSB	RV
1.	Birthplace of uterine-born	hot-cum-cold	3 types
2.	Male semen	living	non-living
3.	Female blood	living	non-living
4.	Female ovum	living	living

10. The shape-based birth places have three types based on the three types of shape, most probably for the uterine-birth category. They are as below:

(a)	Conchlike circular	:	abortive birth
(b)	Tortoise-shaped	:	birth of greatmen, kings, saints
(c)	Flat-shaped (bamboo leaf)	:	common men

In contrast, the current zoologists agree to five types of vaginal shape- (i) flat (ii) duplex (iii) bi-partite (iv) bi-caramate and (v) simplex. A compative study is necessary.

The above description about nine types of birth places in three types of birth would suggest that all the living beings are born through all the three types of birth. This is not desirable. The following aphrisms 2.33-35 are intended to descirbe the different types of births of different types of the living beings:

Jarāyuja-andaja-potānām Garbhah 2.33

The umbilical, incubatory and un-umbilical beings have utrine birth. [In other words, the uterine birth has three varieties- umbilical (with sac covering, viviparous), un-umbilical (without sac covering) and incubatory (oviparous, egg-born)].

1. The web-like covering filled with flesh and blood surrounding the developing being in the womb is known as the outer skin or sac covering (Jarāyu).

2. The egg is defined as a white circular (elliptical) covering entity composed of semen and blood which have grown hard like the upper part of the nails and the skin.

3. The young ones of certain animals (pota) are known as those who have developed their different body parts in the womb without any covering and who are capable of movement soon after being delivered out of the birth places.

The word 'Ja' in the end of the two terms of 2.33 means 'born in with or out of'. Thus, those living beings born with sac coverings are termed as viviparous or umbilical. Those living beings born of eggs are known as oviparous. Those living beings born without coverings are known as un-umbilical.

4 Q. The Śvetāmbaras contend that there should be the term of 'pota-ja' in place of 'pota' in 2.33 as in the case of other two terms. This means that the worldly soul is born in developed form.

A. This is not correct as this does not make any difference in the meaning. There is nobody else born in the un-umbilical birth.

5. Q. It is contended that the soul itself is un-umbilically born. There is no separate entity of soul from its un-unbilical form just as the sac-covering is different from the living being. Thus, there is difference in the meaning.

A. This is also not correct. The developed young one is itself the soul. The soul is transformed into this form. There is no separate entity of soul from its un-umbilical form just as the sac-covering is different from the living being.

The meaning of 'potaja' as that which is born in un-umbilical state- also does not convey any different meaning. This meaning does not convey any specific sense. Hence, the use of the term 'pota' is justified.

6-7. The umbilicals are placed first in the aphorism as they are more respectable. They have also uncommon activities like speech and studies which are not found in the oviparous and un-umbilicals.

8. Secondly, some of the umbilicals are born as torch bearers like Cakradhraras (universal monarchs), Vasudevas (Kṛṣna and others) and the like who hold great influence over the people and the land.

9. Thridly, it is the umbilically born beings who are capable of practicing the path of right faith etc. leading ultimately to the bliss of liberation. All this leads to their respectablity.

10. The oviparous beings are placed next as they are more respectable than the un-umbilicals. It is observed that many of the oviparous beings like parrots and other birds are capable of activities like pronunciation of word etc. which is not found in un-umbilicals.

11. Q. Any description should follow the stipulated order. Thus, the agglutinationals must be described first as per the order in the aphorism 2.31.

A. This is not correct. If the 2.31 aphorismic order is followed, a lengthened aphorism would have to be composed with the meaning that the 1-4

sensed beings and some five-sensed subhumans and human beings have agglutinational birth. Hence, the stipulated order has been violated to compose a shorter aphorism 2.35 regarding aggutinationals after describing the uterine and special-bed birth.

12. The uterine birth of viviparous, oviparous and un-umbilical beings is directly perceived and proved. Hence, the affirmation of this fact again in this aphorism indicates the rule that the uterine birth is there only among those three types of beings. Thus, this aphorism is a regulatory one.

Q. When the birth-regulatory rule is there, why there could not be such a rule that the oviparous, viviparous and un-umbilicals have uterine birth only ?

A. This cannot be so, because the later aphorism 2.35 contains the word 'remaining' which indicates agglutinational birth also for the remaining living ones. This rule applies to the types of birth alone.

Supplementary Notes

1. The commentary deals with the following points

(a) The three types of uterine birth have been properly defined. The designation of un-umbilical-born as one of the three varieties is not correct as there is no difference between the meanings of the two terms. The soul is itself transformed into the un-umbilical form.

(b) The justification of the order of the three varieties of the uterine birth has been given on many grounds.

2. The Śvetāmbaras have a different version of this aphorism involving the word 'potaja' in place of 'pota'.

3. The uterine birth has been observed to occur in three different forms for various living beings. This aphorism has a two way rule- (i) the oviparous, viviparous and un-umbilically born living beings have uterine birth only and (ii) the uterine birth is found only in case of viviparous, oviparous and un-umbilical living beings.

4. The Digambara commentaries have not given example under these categories. However, TSB mentions typical names under each category as below:

(a) Viviparous (20) : (i) men (ii) cows (iii) bulls (iv) buffaloes (v) goats (v) sheep (vii) horse (viii) ass (ix) camel (x) deer (xi) pigs (xii) lion (xiii) antelope (xiv) tiger (xv) bear (xvi) dog (xvii) jackal (xviii) cat (xix) rhinoceros and (xx) special (camarī) cow etc.

(b) Oviparous (19): (i) serpent (ii) leech (iii) lizard (iv) fish (v) tortoise (vi) crocodile (vii) alligator (viii) domestic cuckoo (ix) swan (x) parrots (xi) vulture (xii) Jay-bird (xiii) pigeon (xiv) crow (xv) peacock (xvi) falcon (xvii) heron (xviii) crane (xix) lucust etc.

(c) Un-umbilicals (12): (i) elephant (ii) hare (iii) rat (iv) leopard (v) mongoose (vi) fox (vii) skin-winged birds (viii) sārika (a bird) (ix) porcupine (sehi) (x) special cats (vidale) (xi) bhāranda (a fabulous bird) (xii) leech etc.

If the oviparous, viviparous and un-umbilicals have uterine birth, who are the living beings born in special-bed birth ? The following aphorism deals with this point:

Deva-nārakāṇām upa-pādah 2.34

The celestial and infernal beings have special-bed birth.

1 Q. The human or subhuman living beings could be designated as celestials etc. due to the realisation of the physique-making karma of celestial etc. destinity after the loss of earlier life-span karma and under the karmically transmigratory motion onwards. Thus, the celestical etc. type of birth should concur with their birth type at the time of karmic realisation.

A. This is not correct. The celestial etc. birth is designated only when there is formation of celestial etc. body. However, during the transmigratory motion, the soul is non-intaker and cannot form the celestial etc. body and, hence, cannot take birth as celestial etc. Thus, the period of destinital realisation cannot represent the birth type. Hence, it is justified to say that the celestials and infernals have special-bed birth. (The celestial beings are born in box-beds and infernal beings are born in bladders).

Supplementary Notes

1. The commentary deals with the following points:

The special-bed birth is there for the hellish and celestial beings. These beings cannot be born through uterine birth as there is special type of mattergic composition required for their bodies which is not possible in this birth.

2. This aphorism has also a different version in the Śvetāmbara sūtras where the word 'deva-nārakāṇām' of D-version has been reversed. Besides, the word 'upa-pāda' has been changed into 'upa-pāta'. Siddhasena Gaṇi has justified this placement of hellish beings first on the basis of high penury among them. However, there is no difference in its meanings in both the versions.

3. This aphorism also represents a two way rule- (i) the celestials and the hellish beings have special bed birth only and (ii) the special-bed birth is observed only in case of celestials and hellish beings.

What is the birth type of the other living beings which are neither uterine nor special bed born? The following aphorism intends to deal with this point:

Śeṣāṇām Sammūrchanam 2.35

The rest of the living beings have agglutinational birth.

1. This aphorism is intended for definite rule in both the cases like the earlier aphorism 2.34. It means that special bed birth is there only for the celestials and infernals. The rest have only agglutinational birth.

2 Q. How does one learn that the preceding aphorisms refer to the rule for birth-type only and not for the living beings taking birth ?

A. The word 'remaining' (śeṣa) in the aphorism 2.35 is indicator of the fact that the earlier rule referred to the types of birth. When one says that (i) the uterine birth is there only in case of viviparous, oviparous and un-umbilicals and (ii) the special-bed birth is there only in case of celestials and infernals, one fixes the two types of birth. However, this does not fix up the living beings which are umbilical etc. They may have the agglutinational type of birth also. This is not desirable. Hence, the current aphorism points out that the agglutinational birth is there only for the remaining classes of living beings and not for those which have already been detailed.

Had this rule referred to the living beings taking birth, it will maintain that (i) the viviparous, oviparous and un-umbilicals have only uterine birth and (ii) the celestials and infernals have only the special-bed birth. Thus, the two birth-types are now fixed. Hence, it automatically proves that the rest have the third type of birth. This will make the word 'remaining' unnecessary in the aphorism 2.35.

Moreover, the whole aphorism will be unnecessary. The earlier aphorisms indidcate the rules to work both ways. Thus, when the uterine and special-bed birth are conclusively fixed, it is natural to infer the agglutinational birth for the rest of the living beings. However, the both way rule applies to both- the birth types and the birth-takers. But here the birth types are intended. Hence,the aphorism 2.35 has a utility to indicate that only the birth types are described here and not the birth-takers.

Supplementary Notes

1. The commentary deals with the following points:

(a) The a-sexual or agglutinational birth occurs in the remaining types of the living beings who are not included in the aphorism 2.33-34 under uterine and special-bed births.

(b) The usefulness of this aphorism has been indicated.

2. The living beings coming under the category of agglutinational birth are

(I) all types of 1-sensed beings

(ii) all types of 2-4 sensed (deficient-sensed) beings

(iii) some 5-sensed humans beings born in 14 places (excretions, faeces, dead bodies, sewers and other dirty places etc.) pointed out in Prajnāpanā. These are generally temporally non-completioned. These places are not mentioned in general Digambara texts and

(iv) many five-sensed subhuman beings or animals. They may be temporally or structurally non-completioned.

3. As has been pointed out earlier, the concept of a-sexual birth in (i) and (ii) categories above is a gross visual obervation of historical interest now. There are very few living beings including even plants which could be called a-sexual today. Most of the living beings are observed to be sexually born directly

or indirectly. However, their uterine birth types require elucidation. Most of the current Jaina scholars dealing with this topic have kept mum over this discrepancy.

4. The concept of a-sexual birth of 5-sensed beings is not recognisable in current biology.

The worldly beings have three types of births and 84 lac types of birth places under nine classes. They have bodies which are formed due to good and bad karmas and which serve the basis of experiencing the karmic bonds and its fruitions. Now, how many bodies do the worldly beings have ? The followinhg aphorism describes them:

Audārika-Vaikriyaka-Āhāraka-Taijasa-Kārmaṇāni Śarīrāṇi 2.36

There are five bodies- (i) gross (ii) transformable or protean (iii) ejectable or communication (iv) luminous and (v)karman.

1. The body (śarīra) means entities which undergo withering and decay.

2 Q. If bodies are defined as those undergoing decay, the earthen pots etc. will also have to be called so as they are also destroyed. This will be an over-stretch of the definition.

A. This is not so. An entity is called a body because it is formed due to the realisation of physique-making karma of body. This is not there in the non-living earthen pots etc. Hence, there is no over-stretching.

3 Q. If the body is defined on the basis of the realisation of physique-making karma of body, the etymological meaning of the term in terms of decaying entity does not stand.

A. This is not correct. There is root-based derivation even for conventional words like 'gau' (cow) etc. We have a derivative meaning for cow as that which moves (root-gam). We have a similar derivation for body (śarīra) form the root 'śṛ' (to decay).

4 Q. (The Vaiśeṣikas contend that) The body is not defined as an entity due to the realisation of physique-making karma but it is defined as due to the inherent relationship of body with the general-cum-particular quality of body-ness.

A. This is not correct. In fact, the quality of body-ness does not exist. If the nature of the body is not accepted, there will be indefiniteness about its specific relationship with the body-ness. Thus, the assumption of a separate class of body-ness does not stand scrutiny. Hence, there is no body-ness.

5. The first body is called gross body as it is extensive or large.

6. The transformable body is that which can assume various forms- big, small, one, many, thin, thick etc. due to the eight-fold supernatural power. The process of each transformation is known as 'Vikriyā'.

7. The ejectable body is that which is produced and ejected by the sixth-stager vigilantly retrained saint in order to dispel non-restraint and to ascertain the nature of fine objects or dispel any doubt about them.

8. The luminous body is that which causes different types of heat, light or brilliance. It may also be defined as that which is produced by heat, light or brilliance.

9. The karman body is that which is either the effect of karmic matter or which may be in the form of group of karmas.

10 Q. If the karman body is defined as an effect of karmic matter or group of karmas, all the other bodies like gross etc. will also have to be designated as karman bodies as all bodies are effected by the karmas.

A. This is not so. Though the different bodies are karmic effects, but they are different from each other due to their being specific karmic effects. Each of the body has a prescribed karma for its formation. Thus, they are different on the basis of specific karmic realisations.

11. Secondly, it is observed that earthen pot, pitcher etc. are different from each other with respect to their name, characteristics, shape etc. despite their being made from the common earth. Similarly, despite all the bodies being effected by karmas in general, they are different from each other with respect to their names, differentia, shape and causes.

12. Thirdly, all the other bodies like gross body etc. are formed through karman body only. Hence, there is cause-effect relationship between them. This indicates their difference.

13. Fourthly, it is observed that the wet jaggery naturally attracts dust particles to be collected over it. Similarly, the suitable atoms capable of forming different bodies get automaticallly deposited over the karman body to form different bodies. Thus also, the karman and other bodies are different.

14 Q. There is no karman body as there is no visible cause of its formation. An entity without causes is non-existent like the horns of the ass.

A. This is not correct. The karman body is the cause for the formation of other bodies as well as itself. It is just like a lamp which illuminates not only other objects but itself also. Thus, the lamp is illuminable as well as illuminator. Similarly, the karman body is also the cause for other bodies and the caused for itself. Thus, the karman body itself is the cause of formation of itself.

15. Secondly, the wrong faith etc. are also the causes for the karman body formation. Thus, the contention of karman body being causeless stands unproved.

16. If the karman body is assumed to be causeless, there will be no liberation as a causeless entity has no cause for destruction. It remains eternally existing like the space.

17 Q. It is contended that the karmic body is no body at all as it is not whithered like the gross body etc.

A. This is not correct. The karman body has the quality of accumulation and decay. There is always karmic influx and shredding due to various causes. Thus, this body has (partial) withering and it can be designated as a body.

18 Q. The karman body should be placed first in the list of bodies in 2.36 as it is the support for all other bodies.

A. This is not correct. It is a fine entity and, hence, is an inferable reality as all the other gross bodies are its effects. As the existence of atoms is inferred from their effects like earthen pots etc. the karman body is also inferred from its effects. 'The effect follows the cause' is the maxim (stated by Samantabhadra in his 'Āpta-mīmānsā' - Critique of the Attained). Hence, it has not been placed first.

19. The effects of the karman body are material. It is also, therefore, proved to be material by nature. It does not seem logical that there could be the origination of active and material entity from inactive and non-material quality of the ' Invisible' (Adṛṣta)of the soul.

20. The gross body has been placed first as it is the most extensive and large. It is receivable by the senses also.

21. The other bodies have been placed in order of their increasing fineness. This fact will be mentioned in the later aphorism 2.37.

Suppementary Notes

1. The commentary deals with the followng points:

(a) The five bodies have been named and defined etymologically. These are formed due to the realisation of specific physique-making karmas.

(b) All the bodies cannot be called as karmanic as they are formed through it, they are its effects, they are accumulation of karmic materials.

(c) The karman body cannot be called non-existent or non-body as it is caused by itself and also by wrong faith etc. There may be no liberation without it. Its body-ness has also been justified.

(d) The justification of the order of bodies in 2.36 has been justfied.

2. The process of birth, in this text, is a multi-stage process. It involves karmic and genetic factors since conception. It also involves proper growth and embodiment before actual birth takes place. The total process may be long and short depending upon the type of the living species and, therefore, its completional development of body etc. In fact, the transmigrating karmically associated soul spacepoints acquire material particles for embodiments. Thus, there may be as many bodies as the number of living beings. However, this aphorism indicates the general classes of bodies the living being might acquire. It mentions five types of bodies based on their gradually increasing fineness and defined in the text. The bodies of all the living beings are included in these five classes.

3. It must be noted that the embodiments are there for the worldly beings only. The liberated beings do not have either karmas or bodies.

4. The word 'śarīra' has been used here for body. It has a root-based meaning about its nature of withering away. There is another word 'kāya' for body or embodiment which means accumulation of mattergic spacepoints. It does not tell about the basic nature of body. Hence, this word has not been used even it might have led to the brevity of 2.36.

5. The text defines the five bodies acquired by the soul during and after the worldly birth. We have the visible body called gross body consistig of large accumulation of mattergic particles in different shapes and sizes. The gross body, physically, consists of many parts like bones, tissues, blood, motor organs and brain etc. Ācārānga mentions 32 parts.

The scientists of today have added the chemical and other aspects also.It is made up of about 6 common elements forming complex compounds like proteins, DNA, RNA, lipids, vitamins, hormones, enzymes and other specific chemical secretions etc.It consists of 3/4 of water.Currently,we have sufficient details about various systems in this body and to keep it healthy.

6. The transformational (protean) body undergoes multiple body forms. There are eight types of transformation prodigies mentioned in literature.It can be big, small, thick, thin, one and many etc.

7. The ejectable body is formed from auspicious mattergic variforms and is produced only by the sixth stager (and pre-canonists) for specific purposes.

8. The luminous body is formed from firy mattergic substances causing metabolic changes like digestion etc.and glow in the body. It has two varieties - (i) attainmental (outgoing) and (ii) non-atainmental (non-outgoing). The attainmental one has auspicious and inauspicious varieties. It goes out of the body and causes cursing or beneficiation.The canons mention Mahāvīra and Gośālaka in this context. The non-attainmental one causes the digestion etc., increases the internal energy and causes the aural colouration. Currently this body is expressed in many terms- (i) caloric body (ii) electrical or electromagnetic body. It is the main source of transfer of strength through eyes, touch, litany-recital and even thoughts. It has a range of about 166.8kms (12Y).

9 The karman body is made up of eight types of karmas and is also the cause of all other karmas.

10 The common man may not have personal awareness of transformational, ejectable and karman body. But they do exist - is confirmed from scriptural stories and concepts.

Why the other bodies are not sense-perceptible like the gross body ? The following aphorism intends to answer this question:

Param Param Sūkṣmam 2.37

The other bodies are successively more and more fine.

1. The word 'para' (succession) has many meanings. It means 'order' or 'position' as in the case of 'prior or posterior'. It means 'alien or other' as in the

case of 'the son or wife of the other'. It means 'prominence' as in the case of 'this girl is prominent in this family'. It also means the 'desirable' as in the case of 'gone to the desired place'. However, out of these many meanings, the meaning of 'order or relative position' is intended here with reference to context.

2. The word 'Param' has been repeated in the aphorism. This indicates that the above bodies are individually distinct form each other with respect to name, definition and function etc. However, they are successively more and more fine. The gross body is the most extensive while the karman body is the finest in order.

Supplementary Notes

1. The commentary deals with the following points:

(a) The word 'para' here has a meaning of successive order despite its many meanings.

(b) All the bodies, though, are different, however, they have been referred here with respect to their successively increasing fineness.

2. This aphorism gives the relative size, extensions or space occupancy of the bodies. It means that the gross body has the perceptible extension. The transformable body is finer than the gross body. The ejectable body is finer than the transformable body. The luminous body is finer than the ejectable body. The karman body is finer than the luminous body. It is the finest of all.

3. The successive fineness has been described here with respect to sense-imperceptibility or their non-obstructive nature. It is because of this that though the gross body of the 1-sensed fine living beings is said to be fine despite it being due to the realisation of subspecies of fineness of the physique-making karma.

4. The word 'fine' here also indicates the dense (or close) and loose packing of atoms or spacepoints in the body structures. The close-packing leads to better fineness despite innumerability of atoms. The loose-packing leads to grossness.

5. The S-version has an additional word 'Teṣām' (their) in this aphorism. However, there is no difference in the meaning.

If these bodies are successively fine, does it mean that they do contain successively less and less number of spacepoints ? The following aphorism clarifies this point:

Pradeśato Asankheyaguṇam Prāk-taijasāt 2.38

Prior to the luminous body, each of the three bodies has innumerable times the number of spacepoints gradually increasing in order.

1. The word 'spacepoints' (pradeśa) means atoms. They are found as constituents of the objects like earthen pots etc. Alternatively, the spacepoints are points or entities through which descriptions about the locational and other divisions of space etc. are made. Thus, the aphorism means the innumerability

of bodies with respect to the spacepoints. This meaning is denoted by the use of grammatical fifth case of ablation.

2. The word 'innumerable' means a quantity beyond numeration. The spacepoints increase innumerable-fold successively prior to the limit of luminous body.

3. The word 'successively' (param param) is supplied here form the previous 2.37. This leads to the innumerability of spacepoints upto the karman body. This is not desirable. Hence, the word 'prior to the luminous body' has been included to preclude this possibility and determine the limit of bodies upto the ejectable one.

4. The word 'with respect to the spacepoints' (pradeśatah) is given in the aphorism to indicate that the innumerability is with respect to spacepoints only. It does not refer to the region of occupancy. Thus, the aphorism 2.38 means that (i) the transformable body has innumerable times the number of spacepoints of gross body (ii) the ejectable body has innumerable times the number of spacepoints of the transformable body.

Q. What is multiplication factor here?

A. It is the innumerableth part of a Palyopama- a pit-based unit. (The minimum value for this unit is app. 10^{46}).

5. Q. It is contended that if the bodies have successively increasing innumerable times of the spacepoints, their sizes should also be correspondingly larger or increasing in order.

A. This in not correct. The atoms have tendency for specifically close and dense packing. This could be understood from the examples of an iron-ball and a heap of cotton with the same number of atoms. The iron-ball has a very small space occupancy in comparison to the heap of cotton where the atoms occupy more space. Similarly, the occupancy of successive bodies is smaller despite the larger number of atomic spacepoints in them because of specific (dense) packing property of their atomic constituents.

Supplementary Notes

1. The commentary deals with the following points:

(a) The word 'pradeśa' has been defined with respect to different grammatical cases. Other terms in 2.38 have also been defined.

(b) The fineness of the bodies increases innumerable-fold upto the ejectable body (prior to the luminous body), still their size gets smaller and smaller due to the specific type of space-pointal arrangement in each case like the masses of the cotton and iron-ball.

2. This aphorism indicates the number of spacepoints or atoms found in the atomic aggregates of different bodies. It does not refer to the space occupancy which has already been referred to in the earlier aphorism 2.37.

3. It must be mentioned that each of the body is made up of atomic aggregates, each formed by infinite number of ideal atoms. These atomic

aggregates are characteristic for each body. As the infinite number has also infinite variety like the numerable number, the bodies are distinguishable from each other.

4. Some scholars have opined the word 'pradeśa' (spacepoints) here refers to the atomic aggregates rather than atoms. The Digambara commentators do not agree with this opinion. For uniform terminology also, spacepoints should mean atoms.

5. The word 'innumerable (IN)' is not an accurately defined number. Jain has shown that the highest numerable number (HNN) could be approximated to be between $10^{120-220}$ on the basis of larger time units. Thus, the lowest value of an innumerable number (LIN) may be LIN = HNN + 1 = little greater than $10^{120-220}$.

However, Mahendra Muni calculates it on the basis of number units giving an approximate value to be much higher ($10^{197.89}$ + 1). Of course, he finally points out that it is an incalculable but definite number.

The practical Indian arithmatical numeration goes upto the highest number of Mahā Śankha nearly equivalent to 10^{19}. Thus, for practical purposes, the number 10^{19} +1 could be approximated to the lowest innumerable number. However, this may not be canonically correct.

6. It is very difficult to give a value to a number called 'infinite' at the current state of our knowledge.

7. It is said in the commentary that the multiplication factor for the successive number of atoms forming atomic aggregates of different bodies is an innumerableth part of a Palyopama unit. If it is taken as practical Palyopama (there are three varieties), its value has been calculated to be = 4.13 10^{46}. Thus, the transformable and other bodies will have the following number of atoms in their atomic aggregates:

1.	Transformable	$A \times 4.13 \times 10^{46} / A$	$= 4.13 \times 10^{46}$
2.	Ejectable	$A^2 \times 4.13 \times 10^{46} / A$	$= 4.13 \times 10^{46} A$
3.	Luminous	$A^2 I \times 4.13 \times 10^{46} / A$	$= 4.13 \quad 10^{46} AI$ (As per 2.39)
4.	Karmic	$A^2 I^2 \times 4.13 \times 10^{46} / A$	$= 4.13 \quad 10^{46} AI^2$ (As per 2.39)

All these values are practically innumerable. Here A or IN = innumerable number and I = infinite number.

It has been said that the first three successive bodies have innumerable times the number of spacepoints in increasing order. What about the number of spacepoints in the other two bodies? Have they equal spacepoints or there is some difference between them in this regard ? The following aphorism describes about this point:

Ananta-guṇe Pare 2.39

The last two bodies have (successively increasing) infinite times the number of spacepoints in them in order.

1. The word 'with respect to spacepoints' is supplied here from the earlier aphorism 2.38. Thus, this aphorism has the following meanings- (i) the number

of spacepoints of the luminous body is infinite times the number of spacepoints of the ejectable body and (ii) the number spacepoints of the karman body is infinite times the number of spacepoints of the luminous body.

Q. What is the multiplication factor here?

A. It is infinite-fold of the number of non-liberatables. Alternatively, the multiplication factor is infiniteth part of the salvated beings (as in some earlier cases too).

Q. The luminous and karmanic bodies should be taken as equal with respect to the number of spacepoints as both of them have infinite times the number of them.

A. There is no spacepointal equality between the two. The infinity has also infinite number of variety like the numerable varieties of numerable number. Thus, the two have different number of spacepoints.

2. Q. This aphorism indicates that the number of spacepoints in the luninous and karmanic bodies is infinite times the number of spacepoints of the ejectable body. Thus, both these bodies have equal number of spacepoints.

A. This is not so. The word 'in successive order' is supplied form the earlier aphorism 2.37 here. Thus, the aphorism means that the number of spacepoints in the two bodies increases infinite-fold in succession.

3. Q. The aphorism 2.39 should have the word 'para-pare' (prior and posterior) in place of 'pare' alone in the end. It is because the karmanic body is posterior (para) and the luminous body is prior (a-para). The aphorism also refers to these bodies.

4. A. This is not so. The order of pronunciation does not represent the priority and posteriouity of the two bodies here. The word 'pare' (posterior) has been used to indicate the posteriority of these two bodies with respect to the ejectable body. Thus, this is the case of knowing things intellectually rather than verbally alone.

5. Alternatively, the word 'para' (beyond or distant) is used in the case of separated entities as in the usage, 'Mathura is beyond or distant from Pataliputra (current Patna, Bihar). Here too, the luminous body is beyond ejectable body and the karmanic body is also beyond luminous body. Thus, both the bodies are beyond the other specified body. It is, therefore, justified to use the word 'pare' instead of 'parāpare' in this aphorism.

6. Q. It is contended that the luminous and karmanic bodies shoud be visible or sense-perceptible because they are composed of large or infinite number of atoms.

A. This point has already been answered in 2.38.5. It has been pointed out that these bodies have closest atomic packing and, therefore, have finer forms which are imperceptible.

Supplementary Notes

1. The commentary deals with the following points:

(a) The fineness of luminous and karmanic bodies increases infinite-fold each respectively with respect to the ejectable body.
(b) The sizes of these two bodies are not equal as the infinity has infinite varieties.
(c) The word "successively" is supplied here from 2.37 for clarity of meanning.
(d) These two bodies are not perceptible bescause of specfic type of spacepointal arrangement.
(e) The justification of the use of the word "pare" has been given.
2. Though theoretically, there is difference between the two terms 'innumerable' and 'infinite'. However, practically, there seems to be no difference between the two numbers as each one of them is only imaginarily countable.

Under this condition, why the spacepoint numeration for the last two bodies has been said to be infinite-fold is not clear. It seems it is a matter of faith rather than reason.

3. This is evident that the successive bodies are containing more and more atoms in their atomic aggregates. However, their close-packing makes their fineness gradually increasing.
4. These aphorisms (2.38-39) suggest that the karmanic body has the largest number of atoms or spacepoints in its aggregates with finest or least space occupancy. Thus, this should be densest also like the iron-ball in comparison to the cotton ball. This could divide itself in eight karmic types including different bodies with lesser number of atoms in their aggregates.
5. The multiplication factor of infinite-fold type for these two bodies is either infinite times the number of non-liberatables or infiniteth part of the number of the salvated. It means that these quantities should be equal,

Or, ∞ x [non-liberatables] = $1/\infty$ x [salvated]

Or, [salvateds] = ∞^2 x [non-liberatables]

This means that the number of salvated beings is very much larger than the non-liberatables. Should it be taken as correct ?

Q. The worldly being cannot have transmigratory motion towards the desired destinity due to large material atomic aggregational nature of these bodies like the pricking of thorn or dart which does not allow movement.

A. This is not correct because these bodies have some special qualities catalysing the movement. The following three aphorisms (2.40-42) point out their three specific characteristics:

A-pratīghāte 2.40

The luminous and karmanic bodies do not suffer any resistance anywhere in the occupied universe.

1. The process of obstruction (resistance, impediment or strike) of one tangible substance by another of similar nature is called resistance.

2. The two bodies do not suffer any resistance in transit even through the admantine layers etc. just as the finely transformed heat enters unresisted in the solid iron ball. This absence of obstruction in transit or movement is called non-resistance. These two bodies are, therefore, non-resisting.

3. Q. The transformational and ejectable bodies could also be non-resisting because they are also finely transformed. Under this condition, how is it that only the last two bodies have been called as non-resisting?

A. There is specific intention of universal non-resistance in mentioning this fact. It is observed that the luminous and karmanic bodies do not suffer any resistance anywhare throughout their transit upto the end of the universe. However, this is not the case with the two other bodies as they have areal limits (mobile channel only) of their non-resisting capacity. They are not universally non-resistant.

The aphorism 2.40 refers to the nature of the last two bodies. Is there any other characteristic about them in addition ? The next aphorism describes their durational characteristics:

Alternatively, the soul is beginningless while the body is non-eternal. How the ultra-sensual soul gets associated with the non-eternal body ? In response to this, the following aphorism is intended:

Anādi-sambandhe Ca **2.41**

The above two-luminous and karmanic bodies have beginningless association with the soul or the living beings.

1. Q. What is the utility of the word 'ca' in this aphorism ?

A. The word 'ca' in this aphorism indicates the alternative meaning. It means that the association of the soul and the last two bodies may be eternal as well as non-eternal.

2. It is observed that the tree grows out of seeds. The seeds grow from another tree, and the tree again from another seed - thus, there is eternal relationship between the seed and the plant tree with respect to the general series of cause and effect. However, this relationship has a beginning also with respect to specific tree growing from specific seed and the specific seed growing from another specific tree. The specificity makes the relationship non-eternal.

Similarly, the luminous and karmanic bodies have also eternal relationship with the soul with respect to the general cause-effect series originating from earlier births. It is non-eternal with respect to the specific birth.

3. If the above soul-body relationship is presumed ot be absolutely non-eternal,there will be no newer embodiment for the bodyless soul because there will be no cause for it.

4. Secondly, as the non-eternal body accidently associates with the soul, it can also associate with the liberated soul in a similar way, Thus, there will be no liberated souls.

5. Moreover, there will be no liberation in the absolute eternalist concept. If one is beginningless, one is also endless like the space. Thus, there will be no cause-effect relationship and, therefore, no liberation.

Q. It is observed that that eternal seed-plant relationship is destroyed by the cause like fire. Similarly, the eternal relationship of the soul-body can be destroyed and liberation may be there.

A. This is not correct. The seed-plant relationship is not absolutely eternal. It has already been said that this relationship is non-eternal too with respect to particularity. Thus, it is proper that this relationship is taken as eternal as well as non-eternal.

Are these luminous and karmanic bodies possessed by some or all? The following aphorism describes about this point:

Sarvasya 2.42

These two bodies are possessed by all the worldly beings.

1. The aphorism means that the last two bodies are possessed by all the worldly beings without exception.

2. The aphorism 2.42 has been composed in singular number with respect to the geneal quality of the circuit of birth and death. If this quality is not found in any worldly being, he may not be called as such.

Supplementary Notes (2.40-42)

1. The following points are dealt with in the commentary :

(a) As per 2.40, the last two bodies are non-obstructing ones. They can penetrate anywhere like the heat particles in the iron mass. This property is found in them throughout the space upto the end of the universe.

(b) The transformable and ejectable bodies have a limited area of non-resistence.

(c) As per 2.41, the luminous and karmanic bodies have a beginningless and beginningful relationship with the living beings with respect to the general cause-effect and specific cause-effect relationship like the seed-tree relationship.

(d) This relationship cannot be absolutistically either way. It will lead to the absence of the liberated souls, new embodiments or non-liberation.

(e) As per 2.42, the two bodies are possessed by all the worldly beings.

(f) The commentary gives justification for the use of singular number in terms of worldly beings forming a class as such.

2. The above three aphorisms indicate three special characterstics of the luminous and karmanic bodies- (a) the two are universally non-resisting (b) the

two have the beginningless and beginningful association with the soul with different aspects and (c) they are possessed by all the souls or living beings.

3. The intrigueing question here would be how the densest and fine karmanic body or denser luminous body could be non-resisting through material bodies ? This point requires elucidation by the canonists. The resistance is observed only in gross bodies and not in fine bodies- is not a satisfactory answer. However, their non-resistance is universal upto the last point of the inhabited universe as there is no medium of motion and rest beyond it.

4. The transformational and ejectable bodies are also said to be non-resisting in the mobile channel zone only and not the inhabited universe as a whole. That is why , they cannot be equated with these two bodies.

5. The dual nature of association of body and soul can also be expressed in terms of substantive and modal standpoint. The karmas get bound due to wrong faith etc. They may also be destroyed due to austerities etc. This is all in modal state.

6. The gross body of permanent general-bodied beings cannot be called infinitely associated as it is not found in them during their transmigratory motion.

7. The other three bodies cannot, otherwise, be produced if there is no earlier luminous and karmanic body association.

8. The Buddhas and the Vaiśeṣikas contend about many other bodies. All of them are the different forms of these five bodies only. The dream-ending body (svapnāntika) could be dispensed with easily as it will involve the reality of dream-enjoyables. The logic of latency applies in both cases. The concept of natural body of pure knowledge is also not tenable as it will incur the non-difference between the body and the embodied. The knowledge is the quality of the embodied soul . The overcarrier body (Ativahika) is nothing else but the karman body itself as it is responsible for the wanderings in the world. The creator body (Nairmanika) is the transformational body of the Jainas. The enjoymental body is not different from the first three of the bodies in these aphorisms. The four or five-elemental body is the gross body. The concept of earthly body in celestial world, firy body in astral world, watery body in the world of ocean and airy body in the world of wind reflect the various forms of transformational body. The linga and sūksma bodies of some systems are also included in these bodies. The Theosophists postulate seven types of bodies (gross, etheirc, caloric, astral, mental etc.) which could be also be included in these five bodies.

9. The karman body is a mattergic entity causing the living being to wander in the world. The existence of the karmas could be proved by inference. The karma is a modal state of mattergy as it is instrumental in subjugating the living like the jail or chain. Of course, there are physical karmas and psychical

karmas. The psychical karmas may be volitional qualities of the soul produced due to physical karmas which form a class of body.

10. The concept of simultaneity of the luminous and karmic body has been postulated by the aphorist. However, the aphorism 2.25 indicates that there is only the karmanic body activity during transmigratory motion. This contradicts the aphorist himself. It seems the aphorist has collectively given us the various postulates of his time, sometimes seemingly contradictory.

The TSB has clarified the point by stating that there were some scholars who postulated only the karman body as possessed by all and beginninglessly associated with the soul. They argued that the luminous body is caused by super-attainment. This is not possessed by all. It is possessed by some only. However, the non-attainmental luminous body must be said to be possessed by all as there will be no life metabolism without it. Thus, the aphorism 2.42 can be justified on the basis of non-attainmental luminous body. The karman body cannot serve this purpose. The above views are not mentioned in SS or RV.

The general aphorismic mention of possession of the bodies lead to the possiblity of all the five types of bodies being simultaneously possessed by the worldly beings. The following aphorism indicates that this is not so. It describes how many bodies can exist simultanously:

Tadādīni Bhājyāni Yugapad-ekasminn-ācaturbhyah 2.43

Any single worldly living being may have upto four bodies simultaneously commencing with these two (luminous and karmanic bodies).

1. The word 'these' (tat) in the aphorism is indicative of the two bodies-luminous and karmanic which are under consideration here.

2. The word 'ādi' (beginning from) in the aphorism refers to the order of the bodies in the earlier aphorism 2.42. They are luminous and karmanic bodies with which the new order starts.

3. Q. The gross body etc. are mutually different from each other with respect to their different characteristics. They are also different from the soul. When these are already different, how they could be separated? Thus, the word, bhājyāni' (separated) is not necesary in the aphorism 2.43.

A. This is not the correct interpretation. This term indicates that a single living being may have 2, 3 or 4 separate bodies. Some may have two bodies- (i) luminous and karmanic only, some may have three bodies- either (i) gross, luminous and karmanic bodies or (ii) transformational, luminous and karmanic bodies, some others may have four bodies- either (i) gross, ejectable, luminous and karmanic ones. [or the TSB mentions a fifth combination involving four bodies, i.e. (ii) gross, transformational, luminous and karmanic bodies. This is not mentioned in RV. However, Śāstri has clarified that in this case the

transformations occcur in gross body. Thus, this is not very much different from the gross body. Hence, not mentioned in the commentary}.

4. These bodies varying between two to four may be there simultaneously. However, when there is difference of time, all the five bodies could be there.

5. The affix Ā indicates the conclusive limit. This means that some living beings may have all the four bodies simultaneously as above. If the affix Ā would have indicated only the limit, the simultaneity of four bodies would not have been concluded.

6. Q. Why there are no five bodies simultaneously.?

A. The transforamtional and ejectable bodies preclude each other. A restrained one with ejectable body will not have transformable body. A celestial or infernal with transformational body will not have the ejectable body. Thus, there could be no simultanesity of all the five bodies.

Supplementary Notes

1. The following points are dealt with in the commentary:

(a) A living being may have upto four of the above bodies simultaneously including the last two which are always there. The transformable and ejectable bodies cannot occur simultaneously. Thus, all the five bodies cannot occur simultaneously.

(b) The appropriate meanings of the terms in 2.43 have been given.

2. The aphorist and the commentator assume the commonality of a minimum of two- luminous and karman- bodies and give the maximum number of bodies one can have simultaneously on this basis. There may be five alternatives as below:

1.	Two bodies	Luminous and karman	Under transmigratory motion
2.	Three bodies	(a) Luminous, karman and gross	Humans, animals, infernals and celestials
		(b) Luminous, karman and transformational	
3.	Four bodies	(a) Luminous, karman, gross and transformational	Some human beings
		(b) Luminous, karman, gross and ejectable	Sixth stager and precanon proficient monk

The Digambara commentaries mention only four options out of the above five. They exclude 3(a) alternative as they presume transformational

body of human beings as not different from gross body as it is produced due to specific austerities. However, its possibility should be mentioned there.

3. The TSB indicates an opinion about the commonality of one body-karman only excluding the luminous body which occurs only under transmigratory motion. However, besides this, the luminous body either attainmental or non-attainmental is always simultaneously found along with karman body. This opinion leads to seven alternatives for the minimum and maximum simultaneity of bodies as below:

1.	One body	Karman only	Under transmigratory motion
2.	Two bodies	(a) Karman and gross	
		(b) Karman and Transformational	Hellish/celestials
3.	Three bodies	(a) Karman, gross and Transformational	Some beings only Sixth stager
		(b) Karman, gross, ejectable	
4.	Four bodies	(a) Karman, Luminous, gross and Transformational	Some human beings
		(b) Karman, Luminous, gross and ejectable	Sixth stager

4. It can easily be guessed that the spacepoints of the living being can be simultaneously associated with many existing bodies like the illumination of many objects by the lamp.

5. It is said that there cannot be a maximum of five bodies associated with an embodied soul because the simultaneous existence of transformational and ejectable bodies is not permitted. These bodies are developed under non-vigilant conditions. However, the ejection of ejectable body produces comparatively vigilant and pure volitional state while the emission of transformable body produces non-vigilant state only. Thus, they cannot occur simultaneously.

It can, thus, be said that though there may be capacity for possessing all the five bodies in the living beings with reference to time, but they cannot be simultaneously manifest.

The following aphorism gives one more point about the above bodies

Nirupabhogam-antyam 2.44

The last body-named karman is devoid of receiving or enjoying the sense-objects.

1. The last body is the karman body according to the order of bodies in 2.36. This aphorism will, therefore, mean that the karman body is devoid of

receiving or enjoying sense-objects. This meaning implies that the other four bodies are capable of receiving sense-objects.

2. Q. It is contended that the karman body is the cause of acquiring and shredding off karmas. It is also the cause of experiencing pain and pleasure etc. Thus, it is not devoid of enjoyments (upabhoga). It is the means of enjoyments.

A. This general meaning of the word 'upabhoga' is not intended here.

Q. What is its intended specific meaning, then?

A. The word 'upbhoga' here means specifically the receiving of the objects like good or bad sounds etc. through the cognitive senses. [This receiving, then, follows the experience of pain or pleasure and good or bad actions]. During the transmigratory motion, there is no physical sense formation despite the existence of psychical senses. Hence, there is no experiencing of sense objects etc., and, thus, the karman body is devoid of receiving sense objects.

3. Q. The luminous body is also devoid of receiving sense objects as it has neither cognitive senses nor sense organs. Why, then, only the karman body has been said to be the non-receiver or non-enjoyer?

A. The luminous body is not even the cause of activity or vibration of soul spacepoints. How could it be considered as a receiver of sense objects? Hence, among all the bodies instrumental in activity, it is only the last one which is non-receiver or non-enjoyer. [However, it could be enjoybable because it is the root cause of other bodies. It has too short a duration - 4 Samayas - to serve as a receiver]. The other four bodies are receivers or enjoyers of the sense objects.

Supplementary Notes

1. The commentary deals with the following points:

(a) The karman body is not the means of enjoyment. The enjoyment is defined as the experiencing of sense objects (like sound, taste etc.) through the senses due to different types of internal or external activities.

(b) The luminous body is not the cause of enjoyment as it is not even the cause of any activity.

2. This aphorism indicates about the specific non-receptibility of the karman body rather than the general one. In general, the karman body receives and causes the karman bond and other experiences. It may be enjoyable rather than the enjoyer.

3. The karman body may be receiver indirectly through other bodies. However, it is not a direct receiver of sense objects.

4. The Digambara version seems to agree that only the first three bodies are receivers and enjoyoers of the sense objects. It does not accept receivability of the luminous body on account of its non-instrumentality in activities which cause receivability. Moreover, there are no physical senses too in it for reception. In contrast, the S-version has all the first four bodies involving the luminous one as receivers and enjoyers of the sense objects. The luminous body

functions in digestion, cursing and beneficiation etc. suggesting its activity and receivability.

All these bodies originate through the three types of births which have already been described. Do these bodies have all types of birth in general or they have distinctive births? The following three aphorisms (2.45-47) clarify this point:

Garbha-Sammūrchanajam-ādyam 2.45

The first body- gross body is born through the uterine and agglutinational births.

1. The first body is the gross body with reference to the order of bodies in 2.36. This means that all bodies born through uterine and agglutinational birth are gross bodies. [All the humans and subhumans have this body].

The next aphorism describes the type of birth of the second body:

Aupa-pādikam Vaikriyakam 2.46

The transformable body is born through the special-bed birth.

This aphorism indicates that whatever is the body born through special bed, should all be known as the transformable body.

If the transformational body is special bed birth born, there will be no transformational body-ness in the body born through non-special-bed type of birth. The following aphorism precludes this contention, and indicates additional factor for the origination of this type of body:

Labdhi-pratyayam Ca 2.47

The transformable body is also produced by or through super-natural attainments.

1. The word 'trasnformational body' is connected here from the earlier aphorism 2.46.

The word 'pratyaya' (cause) has many meanings-sometimes, it means knowledge, sometimes, it means truth and sometimes, it means cause or factor. For this aphorism, the intended meaning is 'cause'.

2. The super-natural attainment is the acquirement of the prodigy through specific austerities. This is also the cause of transformable body formation.

3. Q. What is the distinction between super natural attainment and special-bed birth?

A. The special-bed birth is a definite process as it causes the birth of transformbale body. In contrast, the super-natural attainment is an incidental or occasional process. It is acquired after the birth and it depends upon special austerities. This is the distinction between the two.

4. Q. The word 'vikriyā' (transformability) means the process of destruction and decay. This is common for all bodies. It occurs frequently due to the

property of mattergic accumulation, diminution and decay due to death. Thus, there is no any distinctive point about the transformable body.

A. The questioner seems not to have understood the intended meaning of the word. The meaning of destruction is not intended here. The intended meaning here is 'diversification'. It has two forms- (i) self-body involving (Ekatva) and (ii) non-self body involving (Pṛthaktva). The self-body-involving diversification is the transformations of one's own body in the form of lion, swan and eagle etc. The non-self-body-involving diversification does not involve one's own body. It is the formation of house or palace, halls, pavillion at a distant place. Both these types of diversification are undergone by the mansional, paripatetic, astral and sixteen-heavenly empyrean beings. The empyreans residing beyond heavens and upto the Sarvārtha-siddhi abodes have only the auspicious types of self-body-involving diversification. The infernals upto the sixth-hell have diversifications in the form of tri-dent, wheel, sword, hammer, axe and other weapons. These belong to the types of self-body-involving category and not of other type. The infernals of the seventh hell have only the first type of diversification in the form of monstruous worms, serpents and kunthu insects of the size of large cows etc. They do not have diversification in the form of various weapons for killing others. They also do not have the second category of diversification. The animals like peacocks etc. have only the first category of diversification. They can transform themselves from old to young and the like. The human beings have both types of diversifications due to special penances and learnings.

Does the aphorism 2.47 indicate that it is only the transformable body which is due to super-attainment or there are other bodies also caused due to this factor ? The following aphorism intends to describe about this point:

Taijasam-api 2.48

The luminous body is also caused by the super-attainments.

1. Q. The ejectable body follows the transformable body in aphorism 2.36. It should be described after it. Why the luminous body is being described without order?

A. This is the topic related with super-attainment. This aphorism 2.48 is also connected with 'caused by super-attainment' from the preceding aphorism 2.47. It is in this connection that the luminous body has been described.

Supplemenray Notes (2.45 -48)

1. The commentary 2.45-48 deals with the following points:

(a) These aphorisms deal with the relationship between the births and the bodies. The gross body originates from uterine or a-sexual or agglutinational birth. The transformation body originates through (i) special-bed birth and (ii) austeritic super-attainments. The special-bed birth is due to birth only and it is definite while the attainments are not so.

(b) The luminous body also appears due to the austeritic attainment besides other causes.

2. Despite the common character of receivability of sense-objects, the gross body is distingushed from other bodies because it is generated throush uterine and a-sexual birth. It occurs in humans and subhumans.

3. The natural transformational body is generated through special bed birth and , thus , stands distingushed from other bodies. It is owned by the hellish and celestial beings. However, the attainmental transformational body is taken as a gross body only generated through uterine birth. It is accidental while the non-attainmental one is by birth only. It may be possessed by some men, animals, and some air-bodied living beings.

4. The ejectable body is accidental only. It is generated due to certain causes among human beings at the sixth stage among the precanon proficient ascetics.

5. The luminous and karman bodies are beginninglessly associated with the living beings. They have pre-birthal, post-birthal and peri-birthal association with the soul. Thus, they are not related with birth or special causes. However, the luminous body has an attainmental variety which could be possessed by the uterine humans only.

The S-version has no aphorism equivalent to 2.48 as they presume that the luminous body is not produced attainmentally like the ejectable or transformable body. However, it is manifest through certain attainments for cursing and beneficiations etc. cited earlier. The TSB mentions its attainmental variety in its commentary.

6. The SS mentions the use of the word 'ca' in 2.47 to indicate the connection of transformable body. However, RV does avoid this point. It seems to indicate the additional factor from the word while implying the above connection indirectly. Alternatively, the word 'ca' may have both the implications.

7. The transformational body has two varieties- (i) natural and (ii) artificial. The first is the birth-based due to special-bed type birth. It occurs in case of celestials and infernals. It also occurs in certain gross air-bodied beings. The artificial transformable body is created due to super-natural attainments because of special austerities. It is possible in case of certain human beings and animals born of uterine birth. However, the special-cause-based transformation is directly related with gross body. Hence, it has not been seperately mentioned. The same is the case with the birth-based gross air-bodied beings.

8. The SS mentions that the particle 'Api' in 2.48 indicates the connection of 'caused by super-attainment' in 2.47.

The principle of brevity has also been utilised here for this non-ordered treatment.

9. **Additional Note on 2.44** : Pt. Sukhlalji, in his Hindi commentary, has pointed out partial receivership of luminous body through its different functions like experiencing of pain and pleasure and bestowing cursing and kindness. The liminous body is possessed by all the worldly living beings mostly in non-manifest way. However, in some cases of specially restrained beings, it is sometimes in manifest form. But it does not cause vibrations/activity in the soul space points.

In case of karman body too, it may be called as an indirect means of receiving sense objects. The Table-6 summarises the details of the five bodies described under aphorisms 2.36-2.48 on the next page 175.

The following aphorism describes the body mentioned after the transformable body and its possessors:

Śubham Viśuddham- avyāghāti Ca-āhārakam
Pramatta-sanyatasya-eva 2.49

The ejectable body is auspicious, pure and non-obstructive. It is originated only from the saintly persons of the sixth spiritual stage of vigilant restraint.

1. The ejectable body has been formally called 'auspicious' in the aphorim because it is the cause of the physical activities of ejectable body due to auspicious karmas. It is observed that in general usages also, the cause is mentioned as effect. It can be illustrated by the usage, 'foods are the vitalities' whereas foods are the causes of vitalities.
2. The ejectable body has also been called as pure as it is the effect of undefiled and pure merited karmas. This is like the designation of cotton for the cotton fibres. The fibres will have the quality of purity equivalent to that of the cotton.
3. The ejectable body is called non-obstructive as it neither obstructs others, not it is obstructed by others in its sphere of action. Thus, it is non-obstructive on both counts.
4. The word 'ca' has been included to indicate the use of the ejectable body. When there are no omniscients in the Bharata and Airavata regions and there would be large non-restraint when one goes to the omniscients in Maha-videha region through his gross body, the sixth stager saints form and eject the ejectable body- (i) to remove their doubts about fine objects (ii)sometimes for ascertaining the possession of specific super-attainment (iii) sometimes for ascertaining the true nature of objects and (iv) sometimes to observe the true restraint.
5. The word 'ejectable body' is repetitively mentioned to indicate that these qualities are the differentia of this body.

Table-6 : Details about the Five Bodies

S.No.	Details	Gross body	Trasformational Body	Ejectable Body	Luminous body
1.	Material causes	Gross mattergic variforms of gross body PMK	Fine mattergic variforms of tr body physique-making karms (PMK)	Finer variforms of ejectable body PMK	Finer variforms of
2.	Sphare of action	8 continents (1/As universe)	Innumerable continents (1/As universe)	Mahavideha region (1/As universe)	←——— All
3.	Possessors	Humans & animals	Hellish and celestials uterine men and animals	Sixth stager, scripture proficient, Uterine men	←———
4.	Object/Function	Religiosity/ Liberation	Varied Manifestations	Removal of doubts, pilgrimage	Digestion/Cursing
5.	Extension/Size	Gorss	Less gross	Fine	Finer
6.	Spacepoints in body aggregates	IN	IN^2	IN^3	$(IN)^3 I$
7.	Space occupancy				
	(a) minimum	Like karmic body	1H (46 cm)	1H (46 cm)	1/As x Angula
	(b) maximum	1000 Y	$500D - 10^5Y$	1H (46 cm)	Like gross body
8.	Life-span (a) minimum	48 mts	48 mts	48 mts	Eternal
	(b) maximum	3 Palyas	33 Sagaras	48 mts	←———
9.	Association with soul	Finite	Finite	Finite	←———
10.	Relative numeration	Least x As^2	As x Least	Least	$(As)^2 I$
11.	Receivability of sense objects, R	R	R	R	R^x
12.	Resisting capacity	Yes	Yes	Non-resisting	Non-resisting

* IN/As : Innumerable number, Y: Yojana; R^x : Divided opinion, I : Infinity, PMK: Physique-making karma

6. Whenever the ascetic commences to form an ejectable body, he becomes the sixth stager of non-vigilant restraint. Thus, he is the progenitor and prosessor of the ejectable body.

7. The word 'only' (eva) is given in the aphorism to ascertain the intended meaning regarding the possessor of the ejectable body. It indicates that this body is produced only by the sixth stager and not by any other lower or higher stager. It also indicates that it should not be understood that the sixth stager has only the ejectable body and no other bodies. In fact, he has many other bodies too like the gross body etc.

8. These bodies are distingushed from each other with respect to (at least) fourteen points. These points or properties cover all the distinctive points which have been said earlier or which have not been mentioned before. These points are detailed below:

(i) Each body has its specific name by which it could be distingushed like an earthen pot or fabric.

(ii) Each body has its own characteristic definition to attest its distinctness. For example, the gross body is extensive. The transformable body involves diversification associated with varied prodigies. The ejectable body is meant for ascertaining the nature of fine objects. The luminous body is characterised by white-conch-like radiance. It has two varieties- (a) emanable and (b) non-emanable. The non-emanable luminous body is that which exists inside the body and causes the shining and glow in the gross, transformable and ejectable bodies. The emanable one is that which emanates associated with the soul specepoints from the body of the strong austerite and ferrocious ascetic and surrounds the subject of his wrath and remains there to cook or bake it like the cooking of green grains of Nişpavaka (a Karnataka grain) by the fire and returns to body of the ascetic to be absorbed again in it. However, if it stays longer around the subject of wrath (normally a living being), it is reduced to ashes by it. The karman body is a group of karmas serving as the root cause for all the bodies to be formed.

(iii) All the five bodies are distingushed on the basis of their different causes of karmic origination. For example, the gross body is formed due to realisation of physique-making karma of gross body. The trasnformable body is formed due to the realisation of physique-making karma of transformable body. The ejectable body is formed due to the realisation of physique-making karma of ejectable body. The luminous body and the karman bodies are formed due to the realisation of physique-making karmas of luminous body and karman body respectively.

(iv) The different bodies are distinguished with respect to their general possessors such as- (a) gross body is possessed by humans and subhumans (b) trasnformable body is possessedd by the (1) celestials and infernals (2) Some fire-bodied and air-bodied beings and (3) some five-sensed uterine-birthed

humans and subhumans, (c) the ejectable body is possessed only by the non-vigilantly restrained sixth stagers and (d-e) the luminous and karman bodies are possessed by all the worldly beings.

Q. It is contended that there seems to be canonical contradiction between the statement here and the statement contained in the Stations of Living (Jīva-sthāna) of the six-sectioned canon (Ṣat-khanda-āgama) in its aphorisms1.56-57 under the section of activity investigation regarding the possessors of transformable body. It is said there that the transformational and mixed transformational physical activity is possessed by the celestials and infernals. In contrast, it is said here that it is there with the humans and sub-humans also. Thus, this is clearly contradictory.

A. This is not correct. Similar statements regarding the possession of transformable body are also found in Vyākhyā Prajnapti (Bhagvatī Sutra) in the section on bodies. It is pointed out there that the air-bodied beings have four bodies- gross, transformable, luminous and karman ones and the human beings have all the five bodies. There seems to be no contradiction between the seemingly contradictory statements as they are intended to represent different contexts. The Stations of the Living mentions about the transformable body possessed by the celestials and infernals on an all-timal basis since birth. This is not the case with the humans and sub-human who have it only incidentally and that too caused by the super-attainments. In contrast, the Vyākhyā Prajnapti (8.9) has mentioned the same thing merely with respect to the existence of this body. Hence, it has included the specific living beings of all destinities.

(v) The different bodies can also be distinguished with reference to their strengths. There are two kinds of strengths of the gross body- (a) birth-based and (b) quality-based. The observed relative difference of strength in the gross bodies of animals like the lion and eight-footed animals (i.e. śarabha) and of humans like Cakradharas, Vasudevas and others is birth-based. The body-transformation capacity of strongly austeritic ascetics is quality-based.

Q. The body transfomations take place on the strength of specific austerities and not due to gross body.

A. This is not correct. They cannot occur without the gross body. The austerities alone have no capacity of transformations.

The strength of the transformational body is known through the trembling of Meru-mountain and turning upside down of the global earth.

The strength of the ejectable body is its non-obstructiveness, which allows it to pass it even through the adamantine layers.

Q. The transformational body has also the non-obstructive nature. It can also pass through the adamantine layers.

A. The relative strength in their non-obstructiveness is observed in the case of celestials like Indra (chiefs) and Samanikas (co-chiefs). Moreover, it is heard that the ascetic Anantavirya did obstruct the strength of Indra. Thus, the

transformational body can be obstructed. However, all the ejectable bodies have equal strength and are non-obstructive in their spheres of action.

The strength of the luminous body depends upon the wrath and favour and it is in the form of kindling and kindness. The strength of the karmic body is the capacity for accommodation of all the karmas.

The other distinctive points are mentioned under different heads below:

(vi) **Measural distinction:** The gross body has a minimum size of an innumerableth part, 1/As of an Angula (app. 1.70 cms, the minimum value for As is app. $10^{120-220}$, thus, $1.70/10^{120-220} = 1.70\times10^{-(120-220)}$ as per calculations of Jain). This is the size of fine general plants or nigotas. The maximum size of gross body is a little more that 1000 Yojanas (Y, in this case, it is PY = 8000 kms, hence, 1000 PY=8×10^{6} kms +). This is the size of the lotus flower in the small tank (vapi) of the Nandīśvara island.

The minimum size of the transformable body is one Aratni (equivalent to the unit of one hand, H = app. 1.5 ft or 46 cms) found for the celestials residing in Sarvārtha-siddhi. The maximum size of transformable body is said to be 500 Dhanuṣas, D (1D=4H=75×4cm; 500D= app. 1.5 kms) found in the case of infernals of the seventh hell of Deep Darkness (Tamas-tama). The largest maximum size of transformation may be equivalent to the size of Jambudvīpa which a celestial can undertake.

The size of the ejectable body is 1 Aratni (app. 46 cms). The minimum size of the luminous and karman bodies is equal to the size of their gross body acquired. The maximum size of these bodies is equivalent to the size of the universe (app. 10^{21} miles or 10^{22} kms) under omnisciental extrication.

(vii) **Occupancy** : The gross, transformational and ejectable bodies occupy an area equal to the innumerableth part of the universe [app. 10^{-93} to 10^{-193} cms]. The space occupancy of the luminous and karmic bodies is equal to either (a) the innumerableth part of the universe or (b) major portion of innumerable sections of the universe or (b) major portion of innumerable sections of the universe or (c) the whole universe under the areal (pratara) and world-filling (lokapurana) extrications.

(viii) **Contact or touch areas** : These bodies are distinctive with respect to their fields of touch or contact area. This has been described with respect to a single living being. The subhumans have a contact area of all the universe with respect to their gross bodies. The human beings have a contact area of the innumerableth part of the universe. The primary transfomable body has a contact area of innumerableth part of the universe. The secondary transformable body has a contact area of a little less than the 8/14 part of the universe.

Q. How is this contact area of secondary transformable body?

A. It is said that the celestials of the first heaven-named Saudharma have a contact area of six Rajjus (R) upto the sixteenth heaven (ending in Ārana and

Acyuta) upwards due to self or alien causes. In addition, they have also a contact area of 8 Rajjus out of the 14 Rajjus' area of the universe. The ejectable body has a contact area of innumerableth part of the universe. The luminous and karman bodies have the contact area of the whole universe.

(ix) **Time** : These bodies are also distinctive with respect to their time or duration. This has been described with respect to a single living being. The minimum duration of the gross body of the human and subhuman beings is an under-Muhurta (<48 minutes). This excludes the mixed gross body duration. The maximum duration is three palyopamas less by an under-Muhurta. This under-Muhuta indicates the period of non-completion.

The minimum duration of primary transfomable body with respect to the celestials is 10,000 years less by an under-Muhurta of non-completion. The maximum duration is 33 Sagaropamas less by an under-Muhurta of non-completion. The minimum and maximum duration of secondary transformable body is an under-Muhurta.

Q. How this small duration could serve the purpose of transformable body during the longer processes of celebration the birth ceremony of the ford-builders and worshiping of the Enlightened Jinas in Nandīśvara islands.

A. The celestials have repeated transformation capacity every under-Muhurta and, thus, the successions remain continuous.

The duration of the ejectable body is an under-Muhurata in both the respects of its minimum and maximum durations. The duration of the luminous and karman bodies is beginningless and endless for those who are non-liberatables and for those also who are liberatables but will not be liberated even by the infinite time. However, for the liberatables who will be liberated in due course, the duration of these bodies is beginningless but with end. With respect to the karmic drippings (niṣeka), the bodies have a duration of one Samaya of time unit. The maximum duration of karmic drippings of the luminous body is 66 Sagaropamas (1 Sagaropama = $10^{14} \times 10^{46}$ years). The maximum duration of the karman body is seventy crore × crore (koti-koti, 10^{14}) Sagaropamas.

(x) **Interval** : This will be described with respect to a single living being. The minimum interval of gross body excluding mixed gross body is an under-Muhurta. It means that the minimum time for acquiring the next gross body in lieu of the current body after death is an under-Muhurta.

The four-fold destinated living being is born among humans and subhumans. He remains non-completioned for an under-Muhurta and gets completioned. He lives for an under-Muhurta and dies to be born in either human or subhuman destinity where he spends an under-Muhurta as non-completioned and gets completioned to acquire another gross body. This gives a minimum interval of an under-Muhurta between two successive gross bodies acquired by the same living being.

The maximum interval for gross body acquiremnt is an under-Muhurta (period of non-completion) more than the 33 Sagarapamas.

Q. How this maximum interval is calculated?

A. A human being is born as celestial with a duration of 33 Sagaropamas. On completion of this life-span, he is born again as human beings, which has a non-completion period of an under-Muhurta before acquiring the next gross body. Thus, the maximum interval time is equal to 33 Sagaropamas + 1 Muhurata.

The minimum interval for the transformable body is an under-Muhurta. This can be estimated from the fact that a human or subhuman being is born as a 10,000-year durationed celestial after his death there. After completion of celestial life-span, he is again born as human or animal, experiences the non-completioned period of an under-Muhurta and acquires a new body with bondage of celestial destinity. This gives the minimum interval for tansformable body. This is the body possessed by the celestials.

The maximum interval of the transformable body is the infinite period. This could be learnt from the following fact. A living being in celestical destinity in born as human or sub-human being and wanders in the world for infinite period after which he is reborn as a celestial, experiences the period of non-completion and aquires a new transformable body. Thus, he has an interval of infinite period between the acquirement of two successive transformable bodies.

The ejectable body has a minimum interval of an under-Muhurata. This could be guessed from the fact that the sixth stager- non-vigilant restrained-produces the ejectable body and projects it for the desired object for an under-Muhurta and returns to the base. Then again due to super-attainment, the body produced the newer ejectable body after an under-Muhurta which is the interval between the two successive bodies of the same living being.

The maximum interval for an ejectable body is the half-matter-change-period less by an under-Muhurta. This is arrived at in this way. An eternally wrong-faithed being subsides the faith-deluding karma and attains subsidential right-faith and restraint simultaneously. Then, he falls from subsidential faith and takes birth with realisational faith, remains with it for an under-Muhurta and binds the ejectable body at the seventh stage and drops from there to the sixth stage to produce ejectable body and attains the wrong-faith stage. The same being wanders in the world for the half-matter-change period and takes birth as human being. He repeats the above process of acquiring right faith and destroying the faith deluding karma at the fourth or fifth spiritual stage and acquires the restrained stage, binds the ejectable body karma at the seventh stage, drops down to the sixth stage to produce ejectable body again. Thus, there is an interval of half-matter-change period between the two successive ejectable bodies.

Q. There are four under-Muhurtas mentioned during the intervals of ejectable body as above. What does each of them represent ?

A. The first under-Muhurta represents the temporal simultaneity of subsidence of faith deluding karma and acquirement of subsidental right faith. The second under-Muhurta reprcsents the time when realisational right faith is acquired. The third under-Muhurta represents the time for binding the karma of ejectable body. The fourth under-Muhurta represents the time for the formation of the ejectable body.

These four are the first under-Muhurtas. Later, there is the fifth under-Muhurta when the ejectable body returns to its primary body. Later, there are many secondary under-Muhurtas for experiencing the different levels of sixth and seventh stages terminating in the purity of the soul due to attainment of seventh stage of low-tended volition.

The interval of each of the stages of unprecedented volition, similar volition, subtle-passion, subsided passion, destroyed passion, ominiscience with or withour activity is an under-Muhurta each. Thus, the maximum time of interval of the half-matter-change time becomes less by the under-Muhurta time taken during the above processes.

The luminous and karmic bodies have no intervals as they are always possessed by the worldly beings.

(xi) **Number** : The different bodies are distinguished with respect to their numerical strength. The gross bodied beings are numerically equal to the innumerable worlds. The transformable-bodied beings have innumerable classes. They are numerically equal to the innumerableth part of the area of the universe. There are 54 ejectable bodied beings. The luminous and karman bodied beings are infinite in number pervaded in infinite-times-infinite universes.

(xii) **Spacepoints:** The gross body has infinite spacepoints which are equal to infinite times the number of non-liberatables (NL) or an infiniteth part of the salvated (S) souls. Similarly, all the other four bodies have successively increasing number of infinite spacepoints. The infinite has infinite varieties which has already been detailed earlier.

$$\text{Gross body space-points} = \infty \times NL = 1/\infty \cdot S.$$

(xiii) **Volitions:** All the bodies arise due to the realisation of corresponding physique-making karma. Thus, all of them are volitionally realisational (fruitional).

(xiv) **Relative Numerations:** All the bodies are distinguished with respect to their relative numerations. The ejectable bodied beings are the least in number. The trasformable bodied beings are innumerable times this number. The multiplication factor here is innumerable series or innumerableth part of the area of the universe. The gross bodied are innumerable times the above number. The multiplication factor, here, is the innumerable worlds. The luminous and

karman bodied beings are successinvly infinite times the above number. The multiplication factor, here, is the infinite times the salvated souls.

Supplementart Notes

1. The commentary deals with the following points:

(a) The ejectable body is non-obstructive, pure and auspicious. It originates only in the sixth stager ascetic. This body serves three functions as detailed.

(b) The lumious and karman bodies occur in all the worldly living beings.

(c) These bodies are different with respect to their fourteen types of details like name. characteristics etc. They have been detailed in the text.

(d) There is no contradiction with Ṣat-Khandāgama and this commentarial description as canons like Vyākhyā-Prajnapti indicate mere possibility of the existence of bodies irrespective of the conditions.

2. The aphorism 2.49 has a partially different S-version. It mentions ejectable body to be possessed by the pre-canon proficients rather than the sixth stager as in D-version. Moreover, Siddhasena has an additional adjective for the possessors. Both these adjectives mean that the ejcetable body is possessed by those who are proficient in all types of scriptures. The D-version does not mention this point.

3. The S-version distinguihes the different bodies on nine points while Akalanka has 14 points in this regard. They have been detailed in the table earlier.

All the worldly beings possess prescribed bodies which are receptacles for the soul due to the budding of karmic causes. They exist in four destinities. They possess varying senses. Are these living beings possessed of all the three sexes or libidoes in general or there is some rule regarding this ? The next aphorism responds to this point:

Nāraka-sam-mūrchino Napunsakāni 2.50

The infernal beings and agglutinationally (a-sexully) born living beings have neuter gender.

1. The word 'Nara' (men) is derived form the root 'Nṛ' having a meaning of 'to carry out'. Thus, it means the agents who carry out the functions characterising the four exertive objects of religion (duty), riches, desires and libreration.

2. The term 'naraka' (hell) means places where the living beings are crying with the horrible pains of scorching heat and cutting cold due to the realisation of pain-producing karma.

3. Alternatively, the hells (narakas) are those places where the demerited living beings suffer from acute pains. The hellish or infernal beings are those born in hells. The agglutinated ones are agglutinaceous or a-sexuals.

4. The word 'neuter' means neither man nor woman. This is due to the realisation of physique-making karma of inauspicity and that of the karma of neuter libido which is a form of quasi-passion. They are a class of the conduct-deluding karma.

Thus, this aphorism makes it a rule that the infernals and aggultinationals are neuter only by gender. There is not a bit of pleasure due to agreeable words, smell, face, taste and touch desired by the males or females.

The aphorism 2.50 implies that all other types of living beings should have all the three genders except the infernals and agglutinationals. The following aphorism points out some exception where there is no neuter gender at all:

Na Devāh 2.51

The celestial beings are never neuter by gender.

1. The celestials are never neuter by gender as they experience the extreme pleasure associated with male and female genders due to the realisation of the physique-making karma of auspicious destinity. Their pleasures will be described in chapter 4 later.

The next aphorism indicates as to how many genders or sexes are there in the rest of the living beings:

Śeṣah-trivedāh 2.52

The rest of the living beings, i.e. other than celestials, infernals and a-sexuals have all the three libidoes (sexes or genders).

1.Q. There are three genders or libidoes- male, female and neuter. How could they be proved to be existing in the rest of the living beings ?

A. The three sexes occur due to the realisation of (i) physique-making karma of limbs and minor limbs and (ii) quasi-passion of libido which is a variety of conduct-deluding karma. The libido (veda) is that which is experienced or felt. It is also known as sex. The sex has two varieties- (i) physical and (ii) psychical. The physical sex is formed by the realisation of physique-making karma and it is in the form of uterus and genitals. The psychical sex occurs due to the realisation of karma of quasi-passions.

The female is defined as that being which conceives due to the realisation of karma of feminine libido. The male is defined as that being who produces the children due to the realisation of masculine libido or becomes instrumental in it. The neuter is defined as that being who is devoid of the capacity of the both- the male and the female due to the realisation of the karma of neuter libido.

All these three terms are conventional words also. In case of them, the root-based derivation is for general derivation only as in the case of 'gau' (cow) which moves (from root-gam-to move). If the root-based meaning is taken,

there will neither be the designation of malehood in young and old human, subhuman and celestial beings and those in transit with karmic physical activity, nor there will be designation of femalehood among them because they can neither progenate nor conceive.

The feminine libido is like the fire of wood, the masculine libido is like the grass-fire and the neuter libido is like the fire in the brick-baking-kiln. All these three libidoes or genders are found in the living beings born with the uterine birth.

Supplementary Note (2.50-52)

1. The commentary deals with the following points :

(a) The aphorism 2.50 defines the terms etymologically. It is pointed out that the hellish beings and a-sexuals are neuter by gender. The celestials have masculine and feminine gender and the rest including the uterine-birth-born beings have all the three genders.

(b) The genders have two varieties- physical and psychical. It occurs due to the realisation of specific physique-making karma and conduct-deluding karma of quasi-passions. The two types of gender have been defined.

(c) The three types of genders have been defined etymologically and conventionally. They have been illustrated through wood fire, grass fire and brick fire.

2. The three aphorisms 2.50-52 deal with the genders or sexes of the embodied living beings. There are two terms generally used interchangeably for sex- linga and veda. But they have clearly distinguishable meanings. The sex has physical shape, body organ, realisation through physique-making karma and end-means relationship. In contrast, the term libido 'veda' involves psychical dispositions, mental desires or volitions, realisation through conduct-deluding karma and a means-end relationship.

3. As the word 'libido' (veda) has been used in 2.52, the description, here, seems to refer to psychical sex desires in all these aphorisms. The physical sex follows the psychical libido.

4. The libido karma is taken as unalterably bonded in the earlier birth and lasts in the current life from the first instant to the last one. Thus, the psychical libido and physical sex lasts throughout one's current life as per cononical contention.

This concept of unalterability of libido/sex seems to be under tension now-a-days as many cases are being reported every year in which physical sexes undergo change leading to corresponding change in psychical libido. Thus, the assumed-birth-based correspondence between the libido and sex also requires reconsideration.

5. The aporisms 2.50-52 have given different genders for different types of living beings. The meaning of a-sexual birth has already been commented upon. In fact, it means a de facto a-sexual, its neuter libido may be a correct

statement. However, if 1-4 sensed living beings are included in this class, it requires exploration as the living beings of this category have been observed with bi-sexuality or distinguished sexuality.

6. The S-version does not have any aphorism equivalent to 2.52 of D-version. The meaning there has been implied on the strength of the other two aphorisms.

7. Karmically, the neuter libido/sex is caused due to the realisation of inasupicious destinity, inauspicious status-determining and inauspicious life-span and feeling-producing karmas along with the conduct-deluding karma of neuter libido. In contrast, the male and female libidoes are caused due to the realisation of these karmas of auspicious types along with conduct-deluding karma of male and female libidoes.

The worldly living beings like celestials etc. have been described with reference to their specific (i) birth (ii) birth place (iii) body (iv) libido and (v) four-fold destinities. They acquire them due to their specific merits and demerits. It is desirable to learn whether they have rebirthal body after the complete utilisation of full and normal life-span or even without it. The following aphorism responds to this issue of normal or accidental death.

Aupa-pātika-caramottam adehā-asankhyeya-varṣāyuṣo-anapavartyāyuṣah 2.53

The life-span of those living beings is irreducible or non-deprivable (i) who are born by special-bed birth (i.e. celestials and infernals) (ii) who have their ultimate body (i.e. who are to be liberated in the same birth) (iii) who have the superior bodies and (iv) who have a life-span of innumerable years.

1. The word 'special bed-born' has already been defined. They are the celestial and infernal beings.

2. The word 'carama' (ultimate, last) means final or ultimate. The ultimate-bodied beings mean those living beings who have reached the end of their birth cycle and who are going to be liberated in this birth only.

3. The 'superior-bodied beings' are Cakravartis (universal monarchs) etc. They have the best of the body-joints etc.

4. The 'innumerable' means beyond numeration. It is expressed in terms of Palyopamas etc. which are simile-based measures of time. The living beings with the life-span of innumerable years are the humans and animals born in the lands of enjoyment i.e. Devakuru and Uttarakuru and in the first, second (and third) period in the lands of acion.

5. The word 'apavarta' (loss of life) means the loss or lapse of life due to the external causes like poison, weapons or accidents. Thus, the aphorism means that the life-span of the above types of living beings is not lost, lapsed or cut-short by the external causes.

6. Q. The statement that superior-bodied beings like Cakravartis and Vasudevas etc. have non-shortened life-span- is a faulty one, as it has been described in biographic literature that Cakravarti Brahmadatta and Vasudeva Krisṇa and many other of similar categories have had their life shortened due to external causes. The above statement, therefore, has flaw of non-inclusion.
7. Q. There is no flaw here. The word 'ultimate' is qualified with the word 'superior'. Hence, it means that the superior and ultimate bodied beings do not have accidental lapse of life.
8. Q. Let there be only the term 'superior bodied' in the aphorism to avoid the above flaw.
A. This will still maintain the flaw as all those beings cited above have superior bodies.
9. Q. Let there be only the term 'ultimate body', then. There is no use for the term 'superior' in that case.
A. This is not so. The word 'superior' is meant to indicate the superiority of the ultimate body. This means that the ultimate body is superior only in all cases.

Alternatively, there is rendering of this aphorism in terms of 'ultimate body' (and 'superior men') separately in TSB (2.52). These types of living beings have certainly non-reducible life-span. However, for others there is no such rule. They may have timely or untimely death.
10. Q. There cannot be untimely death as nobody could die without the completion of prescribed life-span karma.
A. This is not correct. It is observed that fruits like mangoes etc. are artifically ripened by many methods (putting them in straw, gas etc.) even before their prescribed natural ripening time. Similarly, the life-span of many living beings can be cut short due to pre-maturation of bound karmas through austerities etc.
11. Secondly, the indigenous medical science of Ayurveda also proves the existence of untimely death. For example, an efficient doctor cures the cough etc. or other diseases due to biles etc. by vomitting and purging even before they have taken a serious turn. He also prescribes life-saving drugs for alleviating untimely death. There is no use, otherwise, for medical treatments. There is no dispute about it.
12. Q. It is contended that the medical treatment is meant for removing the pains due to the existing diseases etc. and not for avoiding the untimely death.
A. This is not correct. The medical treatment is there for both types of diseases-existing and non-existing- thus, avoiding the untimely death.
13. Q. If there is untimely death, it will involve loss of the earned karmas.
A. This is not correct. The karmas are destroyed only after their full fruition. One can neither enjoy the fruits of unperformed acts nor there can be loss of fruition of the earned karmas. If this happens, there will be no liberation

and there will be no encouragement in merit-earning acts like donations, vow observance etc. It is, thus, a rule that the earned karmas are destroyed after their fruition only. However, they can be prematurely destroyed too due to prematuration causes like austerities and higher stage of meditation etc. It can be illustrated by the fact that a wet cloth, if spread open in the sun, dries up quickly in contrast to keeping it non-spread. Thus, the premature fruition of life-span karma is called shortened, untimely or reducible death.

Supplementary Notes

1. The commentary deals with the following points :

(a) The different terms used in the aphorism 2.53 have been properly defined.

(b) The utility of the terms 'ultimate' and 'superior' occurring together has been justified to refute some cases of biographical literature.

(c) The possibility of reducibility of life-span has been elaborated on the basis of prematuration causes as in the case of ripening of fruits or medical treatment of existing or dormant diseases. There is no flaw of loss of the earned karmas as they could be prematurely destroyed due to austerities etc.

2. This aphorism is the last one dealing with the types of death of the worldly living beings. It implies that there are two types of death- (i) timely or irreducible and (ii) untimely, reducible or accidental.

3. The aphorism states that (i) hellish beings (ii) celestials (ii) ultimate embodied men (iv) noble personages (v) men and animals of innumerable-year life-span and (vi) men in the land of enjoyment have timely death only. This is because they have strong and unseen force of merits or demerits for non-reducible life-span. Even the omniscients may have a non-reducible life-span of 7052×10^{19} years as per both the versions. It implies that the rest of the living beings have both types of death to encourage religiosity.

4. The TSB indicates that there are innumerable-year life-spanned beings in (i) all lands of enjoyment and (ii) lands of action during the first or last three periods of descending or ascending time cycles.

5. The TSB points out that the supeior bodied beings may have both types of life-spans.This could be shortened due to one or more of the causes like (i) poison (ii) weapons (iii) thorns (iv) fire (v) water (vi) snake-bite (vii) overeating (viii) indigestion (ix) stroke of lightening (x) hanging by ropes (xi) attack by violent animals (xii) stroke of thunderbolt (xiii-xvi) acute hunger, thirst,cold and heat.

6. The S-version of this aphorism has some modified form. It has the words with a meaning of ultimate embodied and noble personages taken separately. To avoid the flaw of non-inclusion of noble persons like Narayana Kṛiṣṇa and Brahmadatta and some subhumans , the word 'noble' (uttama) has been taken as an adjective in D-version . It could be eliminable altogether as the ultimate bodied beings are always

noble. The animals in this category may also be found in beyond-human region. Thus, only the ford-builders have timely death. There is a version to support this purport. For other noble personages, even the TSB indicates the possibility of dual character of their death.

7. The untimely death is defined as the premature realisation of earlier-bound life-span karma within an Antarmuturta due to many causes. Thus, the bonded longer life-span is reduced. It is said that this bond is comparatively loose so as to be prematurely realised. The austerities and meditation are the means for this process. This has been illustrated by many examples- (i) the early digestion of foods by digestive powders (ii) early ripening of fruits as indicated earlier (iii) early drying of stretched wet cloth in comparison to the unstretced one and (iv) solution of mathematical problems through quicker methods or now computers.

In contrast, the timely death is the mature realisation of the above type of karma whose karmic bond is closely tight not to be loose open even by the strongest agents or factors. This is a natural death. The canons maintain that the premature realisation of life-span karma or death may occur due to the causes mentioned in 2.53.5 above along with (i) over-sex (ii)sudden haemorrhage (iii) spell of demigods (iv) extreme sorrow or fear (v) respiratory obstruction (vi) over-meditation and (vii) fall from tree or mountains.The current causes of death like (i) accident due to transport mediums (ii) acute dehydration and diseases (iii) failure of body parts like heart, kidney etc. and (iv) wars, bombs, chemicals and others may also be included in the list.

8. It is postulated that the currrent life-span is bonded loosely or tightly during the earlier birth at 2/3 life-span spent or an Antermuhurta life-span remaining. It could be increased or decreased during the bonding periods. The current life-span being enjoyed cannot be increased or death cannot be delayed.However, there is no such rule regarding the reduction in life-span. It may occur in earlier birth or even during this birth also depending upon the factors available which generally serve two functiona- (a) reduction in karmic contents and (b) reduction in durational contents. If there is durational reduction or destruction, the life-span will be reduced. The unalterable bonding,however,does not lead to the reduction process.

9 The soul is said to be immortal. There is no question of its death. Hence, the death refers only to the worldly and embodied living being. It is a phenomenon of the real world rather than the idel state. The soul and body are related as the cause and the caused.

There can be no death until the life-span karma is completely realised or its variforms are dripped out of the body completely. In

fact, karmically, the life-span expressed in terms of time or years has no meaning. It is the total drippings of the life-span karma particles on the basis of which duration of life-span karma is determined in practice. This dripping takes place slowly in the case of non-reducible death so that the living being lives longer. In contrast, it takes place faster in case of untimely death so that the living being lives shorter. The total life-span karma particles are dripped in each case. Thus, there is no death in any case until all the bonded life-span karma particles are dripped off slowly or fastly.

10. The Jainas define death on the basis of karma theory in terms of fruition of current life-span karma. However, the scientists would define it in physiological terms where there is cessation of normal body functions like metabolism, respiration, pulse beat, heart beat and brain functions etc. due to loss of internal electrical/thermal energy of the living systems. The physicians have observed that complete cessation of these functions occur in three stages as below :

(i) Clinical death : cessation of physiological functions.

(ii) Brain death : It is observed that even after clinical death, the brain cells, eyes, kidney and other parts of the body function for various times due to the reserve energy which is exhausted in few hours only. That is why, they could be taken out of the clinically dead and preserved or transplanted. This cessation of brain function is called brain death.

(iii) Goth : cessation of micro-growth in some parts of the body after clinical death.

Almost all causes of death indicated in scriptures are accepted by the scientists. However, factors like the loss of internal, electrical or thermal energy and cessation or loss of blood flow due to cellular degradation with age do not find mention there. The scientists agree with the concept of natural and accidental death.

11. Many scholars doubt about the issue of untimely death. But it cannot be negated either scripturally or logically. This aphorism implies it.The other canons mention the causes of untimely death. Moreover, the non-voluntary shedding of karmas is another way of prematural or faster shedding. Secondly, the current developments in food, health,medical and surgical sciences, studies on ageing process and theories like relativity indicate that the lifespan could be increased (to avoid untimely death and proceed for natural death) and decreased to a large extent. This also supports the untimely death concept. It is quite a different issue who do or do not have it. It all depends on the nature of earlier bonded karma and the density of current factors.

12. The scholars have pointed out four flaws in adopting the concept of untimely death- (i) loss of the earned karmas (ii) gain of the unearned karmas (iii) futility of religeous and other efforts and (iv) contrariety with the postulate of this-birthal karmic fruition carried even in the other births also.The first three flaws are due to the ignorance about the term 'untimely death'. It means total premature realisation or karmic dripping at a faster rate and, therefore, shorter worldly life-span. It does not involve any non-realisational content in any way.Under this condition, the Jainas do not agree with the carry-over fruitional phenomena. The bonded life-span karma will be fully realised in the current birth only.

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Appendix B : (a) Abbreviations

A	Antar-Muhurta/Under-Muhurta
A/As/IN	Asankhyeya, Innumerable number
A_v	Āvalikā
AV	Arhat Vacana (Journal)
CON	Cosmology, Old and New
D	Dhanusha (195 cms app.)
D-	Digambara
H-	Hasta (Unit of length), Hindi
IJHS	Indian Journal of Histry of Science
JMLS	Pt. J.M.L. Shastri Fel. Vol.
JSD	Jain Siddhant Dipika (Tulsiji)
JSK	Jainendra Siddhant Kosha
K	Destructional right faithed
KCK	K.C. Kasliwal Fel. Vol.
KCS	Kailash Chand Shastri Fel.Vol.
N	Numerable
P	Palyopama Units
PMK	Physique-making Karma
R	Response
S-	Śvetāmabara
S	Sagaropama, Stimulants
S_m	Samayas
SCD	S.C. Divakar Fel. Vol.
SS	Sarvārtha-Siddhi
T.P.	Tulsī Prajnā, Ladnun
TRV/RV	Tattvārtha-Rājaa-Vārtika
TSV	Tattvārtha-Śloka-Vārtika
TSB	Tattvārtha-ādgigama-Bhāṣya
UA	Utsedha Angula

(b) Publishers

1.	APS	:	Agama Prakashana Samiti, Beawar, Raj.
2.	ASS	:	Adarsh Sahitya Sangha, Curu, Raj.
3.	BJ	:	Bharatiya Jnanapitha, Delhi-3
4.	CJPS	:	Central Jain Publishing House, Lucknow
5.	DD Trust	:	Divyadarshana Trust, Bombay
6.	DDVSP	:	Dharma Darshana Vijnana Shodha Prakasana, Baraut
7.	JS	:	Jain Shiksha Kosha, Satna
8.	JSS	:	Jain Sanskrti Sanrakshaka Sangha, Sholapur
9.	JVB	:	Jaina Vishva Bharati, Ladnun
10.	LDI	:	Laljibhai Dalpatbhai Institute, Ahmedabad
11.	MJS	:	Mahavir Jain Shodha Sansthana, Mahavirji, Raj.
12.	MLBD	:	Motial Banarasidas, Delhi-7
13.	MKPS	:	Marudhar Kesri Prakashan Samiti, Beawar, Raj.
14.	PBS	:	Prakrta Bharti Sansthana, Jaipur
15.	PVRI	:	Parśvanāth Vidyāpītha, Varanasi-5
16.	RG	:	Raichandra Granthmala, Agas, Guj.
17.	STM	:	Śvetāmbara Terapanthi Mahasabha, Calcutta
18.	TAN	:	Tulsi Adhyatma Needam, Ladnun
19.	TTM	:	Today & Tommorow Publshers, Delhi-5
20.	TYP	:	Terapantha Yuvaka Parishada, Ladnun, Raj.

Appendix C : Introductory : Dr. N.L. Jain

Born Shahgarh (Chhatarpur), M.P.

Education Shastri (Jain Philosophy), Acharya (Ind. Phil.) M.Sc., (Chem. B.H.U), Ph.D. (Glasgow, UK) Post-Doc (Tallahassee, USA)

Positions Professor of Chemistry, M.P. Govt. Services, Principal Investigator, HR-1, UGC, New Delhi-2, Project Investigator, INSA. New Delhi-2 (Current), (Held many honorary official and faculty Positions)

Academic Achievements/Awards/Honours

Various Merit scholarships and debate awards, All India Children Literature Award,(IV). Lal Award for translation, Honoured at Dharmasthala, Kundakunda Jnanpith, Mahavir pathshala, Satna, Jain Center, San Francisco, USA.

Work on Jainology

85 Research Paper, 57 Seminars attended, 7 seminars organised
10 Books published, 3 under publication.
12 Talks on AIR.
03 Translations in English (Procanons).
05 Editorships of Scholars' Felicitation Volumes.
10 authorship and Translations of Chemistry books.
05 General books (Travel and Children literature).

Associations

World Jain Mission, Theosophical Society, Jaina Center, Rewa, Jaina Scholar's Association.

Listed in

Learned Asia, Rifacimento, Science Writers in Hindi, WHO'S WHO in children literature (Unesco), Jaina Scholars.

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(4-6) Intl. Congress of History of Science, (Hamburg, 1989, Zaragosa, 1993, Liege, 1997)
(7) Intl. Congress on Peace and Non-violent Action, India, 1991
Lectures at Many Jaina Centres in USA/UK

Interests

Ecology and Environment, Disarmament & Non-violence, Religious principles & Conflict Resolution, Science and Religion.

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